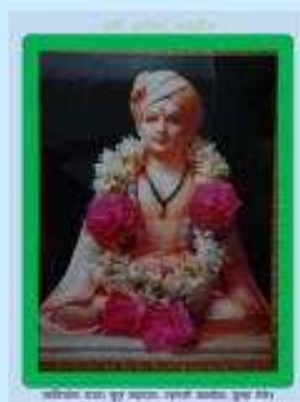




RAJAYOGA OF GITA [KUNDALINI]* KARMA-JNANA-BHAKTI-DHYANA

VIBHAKAR V. LELE [SWAMI YOGESHWARANANDA]

YOGA OF GITA Expounded by
Saint Dnyaneshwar



RAJAYOGA OF GITA
[KUNDALINI]
KARMA-JNANA-BHAKTI-
DHYANA



SWAMI YOGESHWARANANDA
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KARMA-JNANA-BHAKTI-DHYANA



VIBHAKAR V. LELE

[*Swami Yogeshwarananda*]



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YOGESHWAR KUTIR



VRINDAVAN DHAM

Chakras In Various Systems			
System-1	System-2	System-3	System-4
Ajna Chakra 		Ajna Chakra Trikut	Ajna Chakra Triveni Chakra [Bhroomadhya-sthana]
Chandra Chakra	Lalata Chakra	Shrihatta	Chandra Chakra [Lalata-sthana]
Brahma-randhra	Sahsradala-kamala		Brahma-randhra Chakra [Murdhni-sthana]
Talu Chakra	Talu chakra		Urdhwa-randhra Chakra [Talu-sthana]
Bhramara-guha	Bhramara-guha		Bhramara-gumpha [Alakshya Chakra]
Brahma Chakra			Punyagara Chakra
Kolhata Chakra		Kolhata	Kolhata Chakra
		Autapitha	
		Bhramara-gumpha	
		Brahma-randhra	

Paschima Path and Shoonyas/Deahas/Samadhi/Mukti							
Samadhi State	Vishnu-teertha	Gopinath	Woodroff	Dnyanehwar	Deha		Mukti
Samprajnata	Ajna	Ajna	Ajna	First Shoonya - Trikuti	Sthoola		Salokata
	Bindu [Samrajnata Savitarka]	Bindu	Bindu	Second Shoonya – Shilhata	Sookshma		
	Ardhendu [Samprjnat Savichar]	Ardhendu	Ardhendu	-			Samipata
	Nirodhika [Samprajnat a Nirvitarka]	Rodhini	Bodhini	-			Saroopata
	Nada	Nada	Nada	-			Sayujya
	Nadanta	Nadanta [Mokshad wara]	Mahanada	-			
	Shakti	Shakti	Shakti				
	Vyapika [Sananda]	Vyapika	Vyapika	Third Shoonya - Golhata	Karana		
Samani [Sasmita]	Samani	-	-				
Asamprajnata	Unmani	Unmana	Unmani [Shiva-tattwa-related]	Fourth Shoonya	Maha-karana	Bhramara-gumpha	Jeevan-mukti
	Pratishthta	-	-	Autapitha			
	Guhya-chakra	-	-	-			
	-	Maha-bindu	-	-			
	Sahasrara Chakra		-	-			
	Brahma-randhra	Brahma-randhra	Brahma-randhra	Maha-shoonya			
			Para Bindu [Parama Shiva]	-			
Nirashoonya				Kaivalya-Deha		Videha	

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Expounded by Saint *Shri Dnyaneshwar*



RAJAYOGA
OF
GITA

[KUNDALINI]

KARMA-JNANA-BHAKTI-DHYANA

Author
VIBHAKAR V. LELE

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Expounded by Saint *Shri Dnyaneshwar*



RAJAYOGA
OF
GITA
[KUNDALINI]
KARMA-JNANA-BHAKTI-DHYANA

BOOK - 1
Worship and Karma
[*Karma-yoga*]

BOOK - 2
Magnificent Yoga of Kundalini
[*Rajayoga of Gita - Pantharaja*]



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DEAR READER	1

PREFACE

Dear Readers,

I am publishing this print-book on i. Pothi.com; and ii. Createspace, to be distributed through Amazon.com and its stores worldwide. This book bears an appropriate title of '**RAJAYOGA OF GITA [KUNDALINI] - Karma-Jnana-Bhakti-Dhyana**'.
'

It is a two-in-one book of its own kind. It combines four books on the subject of *Rajayoga* viz., 1. 'Worship and *Karma* [*Karma-yoga*]' and 2. 'Magnificent *Yoga* of *Kundalini* [*Rajayoga* of *Gita* - *Pantharaja*]. Further books are being covered under the title: ***Rajayoga Consummation [Kundalini] - Karma-Jnana-Bhakti -Dhyana***; viz., 1. 'Splendour of *Bhakti* and *Yoga* - *Kundalini* in Action' and 2. 'Epilogue [*Rajayoga* of *Gita* and *Dnyaneshwari*]. Thus, it will be a complete presentation of the subject of these four books in one go.

The readers will be taken through the various aspects of ***Rajayoga*** via the basics that are expounded in the *Great Shrimad-Bhagavad Gita* and its mystic erudite commentary '***Dnyaneshwari***' by the greatest Indian *Yogin*, devotee and *Jnanin* Saint *Dnyaneshwar* of the 13th century India.

He was the preceptor of the *Kundalini Yoga* line of the *Natha Siddhas* to which I belong. This book is an exposition of the ***Rajayoga*** - the ***Kundalini Yoga***, as explained by him, the *Master Rajayogin* of the medieval times. It has bearings upon the theoretical knowledge and practical experience gained by me over more than three decades of perfected *Rajayoga* practice. It is born out of the secret knowledge that all the *Rajayogins* do possess¹.

This book will systematically introduce the readers to various concepts of the *Rajayoga* in the generalist *Yogins*' methodologies and thinking, along with special practices of *Yoga* discipline inherent to the *Natha Siddha*'s traditional ways as expounded through the writings of the *Yogin* Saint *Dnyaneshwar*. It has a synopsis of the books published earlier in this series at its end under "Epilogue".

The finest knowledge of the *Kundalini Yoga*, along with its aspects of *Bhakti*, *Karma* and *Jnana*, is presented in this book which is rarely found in other books on this subject. The presentation of the matter in this book is made almost independent of the other books in this series. However, I would urge my readers to read all the books in this series for a keen understanding of the subject matter.

The other books in this series are as follows:

- 1. Autobiography of A Natha Siddha Yogin - A Mystique's Travails.**
- 2. Inner Secrets of Rajayoga**
- 3. Ishwara And Worship [Upasana] - Central Theme of Gita**

I had earlier published an introductory e-book of this series viz., '**Philosophy and Yoga of Gita and Dnyaneshwari**'. I had sent its copy to a scholar friend, Prof. Dr. Rosalind O'Hanlon of Oxford, for her comments. She gave a favourable opinion on it.

From: "Rosalind O'Hanlon"

I have now had a chance to go through your most interesting and informative work on the *Gita* and the *Dnyaneshwari*. I must say that I enjoyed the work enormously, and learned a very great deal from it.

In the second portion, you have brought together and presented to the reader, in an accessible form, all of the different streams of Hindu religious and philosophical thought, and the great scholars and thinkers who devised the various schools. Not only that, but you have in the most painstaking and clear way, mapped out how these Schools relate to one another. What an achievement!

It is the sort of overview that can only be produced by deep reading and learning over many years. And yet you have succeeded in writing in a way that sparks the reader's interest and draws him in, without too much baffling technical detail. If only our regular academics could write in this approachable way!

I also much enjoyed the second part of the work, in which you make the case for your own 'Yoga'-centered perspective on these works. I do not have the competence to offer any judgment on the argument, but it seemed to me clear, and plausible. It is always good to have the personal perspective of the author, I feel, and that certainly came across very clearly. Altogether, it was the most enjoyable and stimulating read.

From the point of view of style, I cannot suggest improvements - it reads very well indeed as it is, with a clear and correct English style. You are to be congratulated on an all-round fine achievement!

Rosalind O'Hanlon
Professor of Indian History and Culture,
Oriental Institute, Pusey Lane, Oxford OX1 2LE

The reason to request for her comments was to find out how far my first book in English on *Gita* and *Dnyaneshwari*, with its *Yoga* and philosophical background, is amenable to proper English speaking persons. By the way, fortunately I also got a detailed critical appreciation from her. I express my heartfelt thanks to Prof. Dr. Rosalind O'Hanlon for all that.

Enthused by her more than positive response, I started publishing my other books on *Gita* and *Dnyaneshwari*, on their *Yoga* and philosophical aspects. By now, I have published six parts of the English language series and 12 parts of Marathi language series on the said subject as e-books and one mega-book in Marathi under the title of '**Yogada Shri Dnyaneshwari**'. These are variously available as e-books and in print at Pothi.com/Createspace.com/Amazon.com/Kindle e-books.

I had undertaken the voluminous work of commenting upon *Dnyaneshwari* basically from the *Yogic* angle that I deem is at its core, like *Gita*.

Dnyaneshwari, too, like its preceptor *Gita*, has found a vast audience of scholars and pundits who have delved into its various aspects like poetry, philosophy, *Yoga*, *Karma*, *Jnana* and *Bhakti*, etc. As you may be knowing, *Jnana* means knowledge and *Bhakti* means devotion to God.

As we know, *Jnana* is the attribute that bestows upon one the knowledge of one's identity with the *Brahman*.

The salient background of the philosophy and *Yoga* of *Gita* as expounded by saint *Dnyaneshwar* has been covered in this series '*Yoga of Gita Expounded by saint Dnyaneshwar*'. A glossary of various terms used in this series, and not explained in the text proper, is attached at the end of this book, along with a very useful bibliography of books related to the subject of *Rajayoga/Kundalini Yoga* et al.

I have made it a point to present the works of Saint *Dnyaneshwar*, including his *Abhangas* and *Amritanubhava* basically from a *Yogi's* standpoint that sees a unique thread running through them. It is the thread of the *Rajayoga* which unites into one singular combination the fourfold path to liberation known individually as *Bhakti*, *Dhyana*, *Jnana* and *Karma*, weaving them through the mystic *Kundalini*.

It appears that there is a rising demand for hard copies of my books and I am trying to meet it. Therefore, I have made arrangements to print my books on Pothi.com and at Createspace.

What Some Erudite Readers Say

There have been some highly satisfied readers of the underlying book '*Yogada Shri Dnyaneshwari*' which hosts this portion in Marathi language. Their impromptu reviews are reproduced below in brief:

1. Mr. Sunil Hasabnis

'I am actually close to end of the volume-I of *Yogada Shri Dnyaneshwari*. In my view so far, your book gives very in-depth understanding of *Dnyaneshwari* and *Bhagavad-Gita*. It also establishes very proper logical thread that runs back and forth in these books.'

'I am eager to continue to the volume II, to learn how it links to the individual's urge towards enlightenment.'

'One advantage I found of using your book as compared to normal editions of *Dnyaneshwari* is that as I am progressing I find that I can get gist of Saint *Dnyaneshwar's* language and essence very easily. With only pure *Dnyaneshwari* edition that I am having traditionally at home, it was somehow always difficult. Perhaps your book came at the proper time. Most places I find that Saint *Dnyaneshwar's* elaboration is even more reader-friendly than in the *Gita Shlokas*. I am no expert but these are just some of my observations.'

'To end this unsolicited comment, I must say that I was attracted to your book as you have said in your books that you have experienced various spiritual stages by yourselves and for which I have lot of curiosity which aroused even further as I come to end of volume I.'

Mr. Sunil R. Hasabnis, from Pune, is a senior engineer and a CEO-MD in a Swiss company. He came in my contact on reading the free e-book of '*Autobiography of a Natha Siddha Yogi*'.

2. Prof. R. Y. Deshpande

Your book '*Yogada Shri Dnyaneshwari*' is priceless. It is the result of erudite studies. Its depth ever increases as one delves deeper and deeper. Presently I am reading the portion on '*Philosophy and Yoga of Gita* and

Dnyaneshwari'. It's non-compare! It reads like an eloquent thesis. Your book is an invaluable addition to the literature on *Dnyaneshwari*. Congratulations and thanks! [Rendered into English from original Marathi]

You have done yeoman service to the society as a whole, and to the posterity, in particular. That indeed is true, a landmark work on Jnaneshwari. I wish it also comes out in English in due course of time, if not as it is but with an approach suitable for this audience.

Prof. R.Y. Deshpande was a senior scientist in BARC, India, for twenty-five years. His specialty is Physics. For the past thirty years, he is at Aurobindo's *Ashram* at Pondicherry. He is a senior faculty there, a Professor in Physics. He is devoted to *Dnyaneshwari* and written many good books, including the topmost, '**Wager of Ambrosia**' on *Dnyaneshwari*. He has studied *Mahayogi* Aurobindo's books in depth, especially '*Savitri*' that is his life's love. He maintains his blog on esoteric subjects which is food for thoughts.

The author values his opinion the most. He is a very senior and really a well-studied person in *Dnyaneshwari*, and Aurobindo's *Integral Yoga* and other works. To me, his opinion is equivalent to that of my venerable ex-professor late *Dr. V. R. Karandikar*, and Ex-Chair for Saint *Dnyaneshwar's* Studies, Poona University, the foremost authority on Saint *Dnyaneshwar's* literature, had he been alive today to see my books on *Dnyaneshwari* and other constructs of the Saint.

3. Mr. Madhavrao (Suresh) Ranade

I personally met Mr. V. V. Lele on 26th April, 2016. I am amazed to see his Herculean efforts in bringing about/publishing '*Yogada Shri Dnyaneshwari*'. He has done yeoman service to the society as a whole and to the posterity in particular.

Mr. Ranade is a retired officer of the rank of Commandant from BSF, India, equivalent to that of a Colonel in military. He hails from the extended family of the Desais of Pawas, Ratnagiri, deeply associated with the late Saint *Swami Swaroopananda* of Pawas. He received the *Deeksha* from the venerable *Swamijee*. His studies of *Dnyaneshwari* and the books of the *Swamijee* are erudite. He knows *Dnyaneshwari*, line-by-line. He

maintains his blog under ‘*SwamiMhane.com*’ on esoteric subjects. His blogging and books are thought-provoking.

He has voluntarily conveyed the blessings of *Swami Swaroopananda* to me. His review as above is impromptu. He contacted and met me in April 2016 after he got to read my book, *Yogada Shri Dnyaneshwari*, with this book as a portion in it.

My Dear Readers, I hope that I am able to add to your knowledge of *Yoga* and *Gita-Dnyaneshwari*, especially of *Rajayoga* aka *Kundalini Yoga*, and my efforts bear at least a modicum of fruit.

This is my literary tribute to *Lord Shri Krishna* and my patron Saint *Dnyaneshwar*, and I hope that they would kindly accept it, howsoever good or bad my efforts may have been.

With this, the author would like to close this *Preface* to the book with a small prayer to the *Almighty* with great humility!

O Govinda!
This Work is Thy Own.
I offer it
To Thee.
By doing so,
I pray,
I May Forever,
Dwell in The Lotus
At Thy Feet!

With Best Wishes to All for their spiritual progress and uplifting, let us turn to the book proper ‘*Rajayoga of Gita [Kundalini] Karma-Jnana-Bhakti-Dhyana*’.

Vibhakar Lele
[Swami Yogeshwarananda]
Author



BOOK - 1

Worship and *Karma*

[*Karma-yoga*]

***Gita* - First Chapter**

It is oft said that *Gita* preaches the *Karma-marga*, aka the *Karma-yoga*, and many regard it as the central core of *Gita*. We will deal with it as the occasion arises. There are but two paths *Gita* shows - *Jnana-yoga* and the *Yoga*, aka the *Karma-yoga*. The latter is not merely related to the *Karmas* alone but combines *Bhakti*, *Jnana* and *Dhyana* with it. The elements of the *Karma-yoga* start displaying right from the first *Gita* chapter.

The queries of King *Dhritarashtra*, overtaken by love of his sons, and the details given by *Sanjaya* about the situation on the battlefield of the *Kurukshetra* and the warriors assembled there do not, in any way, shed any light upon the *Yoga* and the philosophy of *Gita*. However, one can read the psyches of persons engulfed in the *Avidya* from the utterances of *Dhritarashtra* and King *Duryodhana*. Also, the confusion in the mind due to *Avidya* about the right duties and religion of a person, and the perversion undergone, is revealed by the utterances and questions of *Arjuna*, including his notions of the sins (*Papa*) and virtuous actions (*Punya*), displayed in his decision to desist from the war.

The *Karma* is closely related to the aggregate of the desires of a person (*Vasanas*). The *Ajnanins* do the *Karmas* as per their desires and reap the harvest of their fruits to continue their travails in the darkness of *Avidya*. But when *Lord Shri Krishna* starts driving His *Divine* chariot, yoked with the white steeds, and the *Jeeva* has the fortune to sit in it along with *Him*, his life turns into that of glory like *Arjuna's*.

Shrimat Adi Shankaracharya pays no attention to the portion of *Gita* up to the *Gita Shloka*, 2-10, including its very first chapter, since it is inconsequential in his opinion for the crux of *Gita*. However, Saint *Dnyaneshwar* has deliberated upon this initial part in his own inimitable style, making out its many *Ovis* memorable. Hence, we will review that portion to the extent required for the purpose of this work.

First *Shloka* of *Gita*

Those who are familiar with the Indian ethos must have at least heard the name of the great Indian epic - *Mahabharata*. It is centered upon the *Great War* that was fought between the *Kauravas* and the *Pandavas* in the mythological times. They were cousins who ultimately went to war over

who should inherit the kingdom of the *Kurus*, an ancient Indian dynasty. Their capital was *Hastinapur*, near present day Delhi.

Dhritarashtra, a blind king, ruled their Kingdom as a regent king after *Pandu*, his younger brother had abdicated the throne in his favour. The *Kauravas*, hundred in all, were his sons and *Gandhari* was his queen. *Pandu*, after abdicating, went to reside in a forest with his two wives, *Kunti* and *Madri*.

Pandu had five valiant sons namely, *Yudhishtthira*, *Bhimasena*, *Arjuna*, *Nakula* and *Sahadeva*. *Kunti* was the virgin mother of *Karna* who was born out of wedlock. After the death of *Pandu* and *Madri*, the *Pandavas* returned to *Hastinapur* with mother *Kunti*.

The *Kauravas* and the *Pandavas* were all trained in the art of warfare and statecraft by their *Guru Dronacharya* who had a valiant son named *Ashwatthama* who also was trained along with the *Kauravas* and the *Pandavas*.

Duryodhana was the eldest of the *Kauravas* who wanted to inherit the kingdom after *Dhritarashtra*, his father. However, there was a catch. The kingdom would go to *Yudhishtthira*, by the law of primogeniture because he was the eldest of the *Kauravas* and the *Pandavas*, together. Secondly, he was entitled to be the king because he was the first in the line of heirs to *Pandu* who was the real king, *Dhritarashtra* being just a regent.

Understanding these obstructions to his ambition of becoming the king of the *Kurus*, *Duryodhana*, the eldest son of *Dhritarashtra*, started plotting to get rid of the *Pandavas* by hook or crook. He failed in his many attempts upon their lives.

Fearing for their lives, the *Pandavas*, with mother *Kunti*, went into exile, faking own death in the house by fire which was set treacherously by no other than *Duryodhana* himself.

After many years, they were given a part of the kingdom which was simply barren. The *Pandavas*, by the dint of their labour, established a very prosperous kingdom in that territory, with *Indraprastha* as its capital.

The *Kauravas* naturally became jealous. They plotted to deprive the *Pandavas* of their kingdom with the help of their cunning maternal uncle, *Shakuni*, who was a master of the game of dice, equally unscrupulous.

The dice was thrown in two sessions. In the first the *Pandavas* lost all the stakes, including their kingdom and became slaves of the *Kauravas* along with their beautiful wife, *Draupadi*.

The *Kauravas* started insulting the *Pandavas* and molested *Draupadi* in front of the venerable royal assembly. Fearing the wrath of the powerful and valiant *Pandavas*, though enslaved and paupers, *Dhritarashtra* set them free and arranged for the dice to be thrown again.

The condition set was that the losing party cannot have any claim to their kingdom for thirteen years. Out of the thirteen years, twelve were to be spent in exile and the last incognito. If discovered during the last year, they would have to repeat the same cycle of thirteen years with the same conditions.

Because of the cunning of *Shakuni*, the *Pandavas* again lost the game and had to go into exile. After fulfilling the set conditions, they claimed their kingdom from the *Kauravas* who were averse to restoring it to *Pandavas*.

All attempted mediation failed. Even *Lord Shri Krishna*, their cousin, mediated. But the *Kauravas* were drunk with power. They even tried to imprison *Shri Krishna* against all canons of political propriety but failed.

The war then became inevitable. Each side started to gather the forces. Ultimately, they faced each other with their armies on the battlefield named *Kuru-kshetra*, in the vicinity of *Hastinapur*.

Gita starts with the question of King *Dhritarashtra* whose sons, the *Kauravas*, have assembled at the battleground of *Kurukshetra* to war with the *Pandavas*. His charioteer, *Sanjaya*, has been gifted by sage *Vyasa* with mystique' vision to perceive what is happening at the war front. *Dhritarashtra* asks of him as to what is happening at the battlefield.²

The King had lost integrity because of his siding with his sons who were the defaulters. They had promised to return the kingdom of the *Pandavas* to them once the latter fulfilled their obligations. But that could not be because of the *Kaurava's* guile. The war ensued as a result of their dishonesty in retaining, and not restoring, the rightful kingdom of the *Pandavas* to them.

On being asked by his master thus, *Sanjaya* narrates to him that on seeing the arrayed armies of the *Pandavas*, his son, prince *Duryodhana* approaches his *Guru* and the field-marshal *Dronacharya*. He tells him to

look at the invincible armies gathered thereat in the *Kurukshetra* battlefield. He starts with narrating the list of the great warriors on the side of the *Pandavas*, his enemies, by names.³ The greats amongst them all were the likes of Bhima and *Arjuna*, etc., some invincible warriors and others of no less merit.

Duryodhana then narrates the names of the greats on his side like *Dronacharya* himself, *Bhishma*, *Ashwatthama*, *Karna* et al. They are all experts at warfare and know how to wield the weapons of mass destruction very well.⁴ He is very confident of victory because of the innumerable warriors on his side as compared with much lesser might of the *Pandavas'* forces. He brags about his military might before *Dronacharya* and keeps wondering about his ensuing victory.

Finally, he beseeches *Dronacharya* that he should make every possible move to bring victory to him. Realising that his victory solely rests upon the might of *Drona* and *Bhishma*, he tries to please both by respectfully addressing the former and entreating him to safeguard *Bhishma*, the greatest of the *Kaurava-Pandava* warriors, who alone was capable of winning the war single-handedly.⁵

Entry of Krishna and Arjuna

On hearing *Duryodhana* speak thus, the stalwarts on his side were very pleased. *Bhishma* ushered in the war-cry by blowing his conch shell aloud. That was a signal to everybody to be at attention for the immediate war. Everyone responded by blowing their conches, bugles and war-drums, etc. loudest possible. The melee that resulted from the various actions of the numerous forces gathered there was tremendous, in sight and din.⁶

Upon this background at the battlefield, *Arjuna* arrived in a *Divine* chariot, driven by white steeds, accompanied by *Lord Shri Krishna* as his charioteer. They each blew their conch shells.⁷ On hearing the divine sound of the Conch of the *Lord*, all the warriors on the *Pandavas'* side blew their own conch shells aloud. That resulted in the most terrific din, far greater in sound than the earlier one.

It resulted into the shaking of the Earth and the skies. The *Kauravas* were taken aback by its ferocity and their hearts were filled with awe and fear at its terrifying tenor.⁸ It resulted in total disarray of the *Kauravas'* armies. But the veterans amongst them took courage soon and tried to reassure the others to stand back in proper formation to face the ensuing battle. The *Kauravas* reassembled and both the armies faced each other once again in positions to strike at each other.

Arjuna at the Battleground Zero

On seeing the *Kauravas* rearrange their forces, *Arjuna* became full of the vigour to fight the war, and taking his bow in his hands to strike at the enemy, he asked *Lord Shri Krishna* to station his chariot at the frontline so that he could observe who have assembled there on behalf of the wicked *Kauravas* and with whom he would be engaging in battle.⁹ *Lord Shri Krishna* places the chariot in the desired location and *Arjuna* surveys the enemies assembled there, including their chieftains like *Bhishma* and *Drona*.¹⁰

On seeing them in the armies of the *Kauravas*, *Arjuna* is overcome with remorse at the prospect of having to kill them both, along with other kith and kin, in order to win the war. Overtaken by pity at them all, he is heart-struck with compassion for them and turning towards *Lord Shri Krishna*, tells to *Him* to look at the near and dear ones he was facing. He says that he is disheartened at the prospect of fighting and killing them to win the war.

His mind starts wavering and the bow falls down from his hands.¹¹ He starts realising that the fratricidal war is fraught with grave consequences in killing the kin. He starts to feel that the kingdom for which they are fighting is worth a nought and he does not desire it.¹² Pitying himself for the situation, he tells the *Lord* that he would not fight this war of fratricidal dimensions and better it will be to resign from the battlefield, forsaking every lust for the kingdom and wealth, victory and glory. He would rather take recourse to begging than kill the enemies.

He gives a long list of sins committed in killing the enemies who are none other than from his extended families. He posits the questions of right and wrong in going to such a war. He fears that his warring action will reserve the fate of hell for the *Pandavas*. He declares that he will not fight the battle, even if the *Kauravas* were to kill him unarmed; and retires inside the chariot, throwing away the bow and arrows, fully anguished.¹³

This is the end of the first chapter of *Gita*. It portrays before us two pictures of *Arjuna*, one of a valiant warrior, eager to fight the enemies, and the other of a distraught man who is in doubt of the righteousness of the war and his role in it who, disheartened, shuns the war and sits down dejectedly at his fate. The subject of this chapter is rightly described by its nomenclature as *Arjuna-vishada-yoga* - Dejection. There is no doubt that extreme anguish and sorrow turns man Godward. This is the background laid down in *Gita's* first chapter. From it, *Gita* turns to its second chapter.

Path of Karma

The second chapter of *Gita* introduces us to the *Path of Karma*. We have seen two moods of *Arjuna*, one of vigour for war and the other of dejection. In contrast to them, the veteran *Dhritarashtra* is unconcerned about the overall good of the *Kurus* and is just eager for hearing about the victory of his sons, at whatever cost.

Arjuna was the backbone of the *Pandava's* army. It had thus been broken out of shape. *Lord Shri Krishna* had the duty of resurrecting him so that he would face the battle vigorously. This action of the *Lord* starts ensuing from the 2nd chapter of *Gita* and consummates in its 18th chapter. It not only shows the *Path of Karma* to everyone who is confused about right and wrong of any actions; but principally shows to all the *Sadhakas* how to progress on way to God by the *Karmayoga*.

The *Karmas* are the foundation-stones of the *Yoga*, or say, *Bhakti*. The body of the *Yoga* of *Gita* is made up of the hands and feet (*Karmendriyas*) of *Karma*, the eyes, etc. (*Jnanendriyas*) of *Jnana*, and the *Antahkarana-chatushtya* (mind, *Buddhi*, *Chitta* and *Antahkarana*) of *Bhakti*. Its *Atman* is the *Jeeva* coupled with the *Shiva* by the *Kundalini-yoga*. Unless these all come together to infuse life into it, the *Yoga* of *Gita* cannot materialize. One has to keep this essentiality of *Yoga* in mind while on the way to God.

Second Chapter of Gita

The 2nd chapter of *Gita* commences with address by *Lord Shri Krishna* to the dejected *Arjuna*. *He* tells *Arjuna* that his decision to retire from the battle is not at all good in any sense. That way, he stood to lose everything. Losing fame, glory and ascendance to the *Heavens*, it will lead to a permanent blot on his character as a valiant warrior. The *Lord* exhorts him to desist the momentary weakness that does not befit him and to take up the arms to fight the battle.¹⁴ *He* tried his best to convince *Arjuna* in many ways why he had to fight the battle and to make him rise to fight.

However, *Arjuna* was not to be so easily convinced. *He* raised numerous objections like how he could fight his preceptors like the venerable *Bhishma* and *Drona*. They were above par and worth a salute always. If he were to kill them in battle, it would amount to a great sin. He would, therefore, rather prefer to beg in the streets for alms rather than win a kingdom by fighting and killing them. He would rather not live than kill them. He rues the fact that under such dubious conditions, the war had to be fought with the hated *Kauravas*.¹⁵

Surrender to the Lord

Arjuna is now at such a juncture that he is in two minds what to do, whether to fight or to desist from the war. He has great trust in *Lord Krishna* who was his friend, and beloved, who had helped the *Pandavas* tide through the various machinations of the vile *Kauravas*. He ultimately surrenders to *Him* for showing him the way out of the dilemma that faced him. Fighting the war and not to were equally vexatious issues to him. He surrenders to the *Lord* as a disciple to a *Guru* and prays to *Him* to show him the rightful way out of the grave situation at hand. He said that in these dire circumstances, he would rather never fight.¹⁶

Beginning of Gita Preaching

This is the turning point where the real *Gita* starts with its preaching by the *Lord*. On hearing the tragic plea of *Arjuna*, *Lord Shri Krishna* looked smilingly at him and started talking to him on the matter.¹⁷ The *Lord* said that *Arjuna* should have known that he had to fight these people for whom he is now showing great empathy and to save them, talking like a pundit to avoid his responsibility to fight. But as a pundit, he should be aware that one ought not to rue over the life and death issues of anyone.¹⁸

This is the place in *Gita* wherefrom *Shrimat Adi Shankaracharya* picks up to comment on it. It will be instructive to see his comments at the beginning of the *Bhashya*.

He says that from the *Gita Shloka 1-2 to 2-9*,¹⁹ there is reflection in *Gita* upon the various sentiments, emotions and moods of men like sorrows, lust, etc. that make them bound to the world and go through the cycles of births and death. The *Gita Shlokas*, '*Katham bhishmamaham sankhye ...*', etc., show the adherence of *Arjuna* to the sentiments like '*Me and Mine*' and '*Me and the others*' which are due to *Ajnana* and that give rise to the emotions of sorrows and longings, etc.

Being attached to these states of the mind, he is influenced to act otherwise than according to his duty as a *Kshatriya* (his *Svadharma*) and is prepared to accept the most unbefitting role of a beggar. Men usually act according to their *Svadharma*, keeping an eye to its fruits and with the *Ahankara* as the doer of the *Karmas*. This attitude generates the sins and virtues that give rise to the cycles of births and death.

Compatibility of Jnana with Karma

In this work, we had come across the elements of the *Sannyasa* earlier.²⁰ We will see more of it latter. There is a much-debated tough topic of the

compatibility of the *Jnana* with the *Karma* (*Jnana-Karma-samuchchaya*) that the *Acharya* raises in his *Gita-bhashya*.

The *Acharya* says that the worldly cycle of good and bad lives, and birth and death, does not come to an end unless one gains the *Jnana* of the *Atman* attained through the *Sannyasa* of all the *Karmas*. The *Lord* starts from *Gita Shloka 2-11*, (*Ashochyananvashochastvam...*), revealing the *Atma-jnana* (knowledge of the *Atman*) to *Arjuna* for release from the worldly cycle of sorrows and longings, death and births. It has dual purpose, that of helping *Arjuna*, as also, all the humanity.

The *Acharya* contests the view of other commentators of *Gita* who hold that mere *Jnana* of the *Atman* through the *Sannyasa* of all the *Karmas* does not lead to the *Kaivalya* state but one needs the *Jnana*, along with performance of all the *Karmas* prescribed by the *Shrutis* (*Vedas*) and *Smritis* (traditions), such as, the *Agnihotra*, etc. to attain the *Moksha*.

In supporting their views, they cite the *Gita Shlokas 2-33, 2-47, 4-15*²¹, etc. and also say that the *Yajnas* entailing the sacrifice of the animals etc. do not, in reality, involve *Himsa*. Similarly, even if the war entails killing and fratricide, it being the *Svadharma* of the *Kshatriyas*, has no blemish attached. Moreover, the *Lord* has clearly said that if *Arjuna* rejects the war, he would be entailing sins and blemish of deserting the *Svadharma*.²²

These comments of the said commentators mean that one should perform the *Karmas* all through one's life. The *Karmas* like killing involved in the *Yajnas* and wars do not entail any blemish. One ought not to desert any of the *Karmas* ever as prescribed for following the *Svadharma* for any reason whatsoever.

Countering these commentators who hold the *Karmas* as essential, the *Acharya* says that they forget that the *Lord* has described two different paths for *Kaivalya* aka *Moksha*. One is the *Jnana-marga* (*Jnana-nishthta* or *Sankhya*) and the other is the *Karma-marga* (*Karma-nishthta* or *Yoga*). The criteria for these two paths are different.

Jnana-nishthta and Karma-nishthta

The *Acharya*, in support of his argument, further says that in the *Gita Shlokas 2-10 to 2-31*²³, the *Lord* narrates the philosophy and the way of the *Sankhya* stream (*Jnana-nishthta*). It requires a *Buddhi* (*Sankhya-buddhi*) that has clearly grasped that the *Atman* is passive, non-acting, non-doer of the *Karmas* (*Akarta*). This conviction is essential for the *Jnana-marga* and its followers are known as the *Sankhya-yogins*.

He further elaborates that before such a conviction can arise, one has to follow the *Yoga-marga* (*Karma-nishthta*) to learn that the *Atman* is different from the body, etc. by imbibing the *Atmanatma-viveka* while still doing the *Karmas*. Its basis (*Yoga-buddhi*) is thus different from the *Sankhya-marga*. It is most suited to the followers of the path of the *Karmas*. The *Lord* has clearly identified these two separately in the *Gita Shloka 2-39*²⁴.

The *Jnana-nishthta* and the *Karma-nishthta* are there since times immemorable.²⁵ Their simultaneous compatible existence is, technically, called as '*Jnana-Karma-samuchchaya*'. But these two *Nishthtas* cannot exist simultaneously in any one. Hence, the *Lord* has delineated the two as different paths. Therefore, the *Jnana-nishthta* and the *Karma-nishthta* are incompatible with each other.

Therefore, he says that the *Shrutis* have stated that the *Brahmins* who desire the *Atman* adopt the *Sannyasashrama*. They prescribe the *Karmas* only for the *Ajnanins* who are drowned in the desires and *Avidya*. The *Acharya* asserts that even *Gita* does not hold the *Jnana* as compatible with the *Karma*.

Sannyasa – the Ashrama

The whole question of the *Jnana-Karma-samuchchaya* revolves around the matter of *Sannyasa* as the *Acharya* understands it. As seen from his citation of the *Mantra* from the *Brihadaranyaka Upanishad*²⁶, in his opinion, the *Jnana-nishthta* presupposes the non-doing of any and all the *Karmas* after induction into the *Sannyasashrama* (the fourth *Ashrama* or the phase of life of a follower of the *Shrutis* and *Smritis*) whereby the *Sannyasin* deserts doing any *Karmas* prescribed by the *Vedas* for the other three *Ashramas*.

Karma-nishthta

The *Acharya* says latter on that the persons, who are afflicted by the *Ajnana* and desires, can attain enlightenment by doing the prescribed *Karmas* like the *Yajnas*, the *Danam* and the *Tapasah*, etc. for the purification of the *Chitta*. When the *Jnana* dawns upon them, they, too, understand that the world and everything in it, and outside it, is the *Brahman*, and they are non-acting (*Akarta*). The *Jnana* so attained does emancipate them from the bonds of the *Karmas*. But they continue to do the *Karmas* as before for the sake of the *Loka-sangraha* i.e. laying down an ideal before the masses for their benefit. But their *Karmas*, truly speaking, are not *Karmas* at all since they are freed of the *Ahankara* and the desire for the fruits of the *Karmas* because of the *Jnana* they have

attained. Therefore, their example cannot be cited for attributing the compatibility of the *Jnana* with the *Karma*. This is clear from the *Gita Shlokas* 5-7, 13-31, etc.²⁷

He says that the *Yogins* do the *Karmas* for purifying the *Antahkarana* and by doing so, they attain to the *Brahman*, as is evident from *Gita*. All this goes to prove that the *Jnanins* do not need to perform the *Karmas*; and also, that without foregoing all the *Karmas* (*Sarva-karma-sannyasa*), one cannot attain the *Jnana* of the *Atman*.

After explaining the above background, the *Acharya* says that the *Lord* knew that without the *Jnana* of the *Atman*, *Arjuna* would not be freed of the bondages to the *Prakriti* and the *Karmas*. Hence, *He* gave him the requisite *Jnana* through *His Gita* discourse. *He* discharged *His* duties as a *Guru* towards *Arjuna* i.e. of removing the *Ajnana*, the sorrows and the desires from his heart. Once that was done, he was free to decide whether to fight the battle or not.

We know that *Arjuna* did fight the battle vigorously. He did not go to the forest like a *Sannyasin* but elected to choose the way of the *Lord* as his ideal i.e. to do the *Karmas* as appointed for the sake of *Loka-sangraha*. This act of his confronts us with apparent difficulties in grasping the paradox of what the *Acharya* has said about *Sannyasa* and *Jnana-Karma-samuchchaya* in his above statements. To grasp the exact portent of his *Bhashya* as above, and the *Gita* holistically, is the crux of the matter and one of our objectives behind this work.²⁸ We should understand the singular principle behind this issue of *Jnana-Karma-samuchchaya* as follows:

- i. The *Jnanin*, though he appears to be doing the *Karmas*, is a non-doer since he has no *Ahankara* and desire for their fruits;
- ii. His *Karmas* are for the sake of laying an ideal before the masses that not everyone needs desert them; that is just like *Lord Shri Krishna*, who, being the greatest amongst the *Jnanins*, did not desert doing the *Karmas*;
- iii. The common man has to follow the path of *Karmas* (*Karma-nishttha*) faithfully until they attain the *Jnana*. Thereafter, they are free to choose whether to do the *Karmas* or desist from doing them; and
- iv. Intrinsically, the *Jnana-nishttha* and the *Karma-nishttha* are not opposed to each other. Rather, one may describe them as two phases on the same path of enlightenment. Both yield the *Jnana* to their followers.

The arguments and counter-arguments of the likes of the *Acharyas* upon this topic are just hypothetical issues. The ordinary *Sadhaka* should remain unconcerned with them. They are all travellers of the *Karma-nishttha* or

Yoga path. There are but few lucky souls like *Shukacharya*, who are qualified for the *Jnana-nishttha*. But, again, it is the result of their past births' *Sadhana* of the *Karma-nishttha* that they have earned this prequalification to plunge straight into the *Jnana-nishttha*, or rather adopt the path of actually deserting the *Karmas*, as an elected way of living.

Atmanatma-viveka

Let us now resume the *Gita* thread where we had left it with its *Shloka* 2-11. Lord *Shri Krishna* starts narrating the knowledge of the *Atman* to *Arjuna* from '*Ashochyananvashochastvam*'.

He says that everyone is reborn after death. The soul knows no death. It is the body only that falls apart. The *Atman* gets another body after its fall. The *Jnanin* never bothers about the body and its pains and pleasures. Everything in this world is subject to decay and death. One who can control the senses and is unaffected by their state, who does not crave for pleasures, nor decries pain, can attain to the *Brahman* i.e. can become immortal, literally.²⁹

The *Asat* and the *Sat* are perennial entities that defy logic but the *Jnanins* have seen to their entirety from the beginning to the end. They have come to the conclusion which things are *Asat* and which are *Sat* experientially.³⁰ The *Tattwa* that pervades this entire world, and beyond, is indestructible.³¹ It holds this body which is ephemeral and subject to decay, death and destruction. Those who consider that the *Atman* dies with the body do not know the truth. It does neither kill anyone, nor is killed by any one.³²

Elaborating further upon the *Sankhya-buddhi* (thinking of the *Sankhya-yogins* aka *Jnana-yogins*), the *Lord* says that the *Ultimate (Atman)* has neither birth, nor death. It is ever-present. It is not destroyed with the body.³³ One who knows this indestructible, *Nitya, Aja* (without births) and *Avyaya* (immutable) *Tattwa* cannot kill or will be killed by any one.³⁴

It associates with the body but just as one sheds old clothes to don new ones, the *Atman* forsakes the diseased old body to don a new one.³⁵ The weapons do not cleave it. The fire burns it not. It is not wetted by water, nor does it dry up with the winds. This is uncleavable, incombustible. It cannot be wetted, nor can it be dried. It is imperishable, perpetual, all-pervasive, stable, immovable and ancient as the hills.³⁶

One should know it to be thus; and need not grieve over its death since it cannot be killed, nor should one grieve over killing it since it cannot be killed. It is non-manifest and beyond perception. It does not change its

form. It does not kill any one; nor is it killed by anyone; nor does it ever die because, in this world, there is none other than it. Who can then be said to kill or be killed?³⁷

Nastika View

Lord Krishna deliberates further on this issue from the atheistic point of view. *He* says that if *Arjuna* is not accepting the view that the *Atman* is imperishable and the like, let him presume that it is born with the body and dies with it. Still he should not grieve over its death because one who is born has to die sometime, and one who dies will be born again. All the beings (*Bhootas*) are manifest (*Vyakta*) during their lifetime, and then they die to become non-manifest (*Avyakta*) upon death. One ought not to grieve over the manifest becoming non-manifest due to death.³⁸

Sakshatkara of Chaitanya

The *Lord* now speaks about the experience of those who have attained to the *Atman*. *He* says that those who have had the *Sakshatkara* of the *Atman* behave in weird ways.³⁹ The *Darshana* of the *Atman* in its *Chaitanya* state is terrific indeed to the beholders. They are overcome with awe at its revelation and become silent.

Some start uttering incoherently about their experience. They tell strange tales of its *Swaroopa* and after sometime, lapse into their rapture with it. Some of these *Mahatmans* enjoy the bliss while listening to its nature. But those who have had no such an experience of the *Chaitanya* of the *Atman* cannot understand the *Atman*, or its *Sakshatkara*, even after listening to their talk. It is because experience of it is prime, and the *Sakshatkara* or the revelation is the only key to know the *Atman*.

The *Atman* like this, in its *Chaitanya* aspect, abides in every body. As already said, it cannot be killed. It does not die with the body. Hence, no one should ever grieve over the death of even the dear ones. The *Lord* says, therefore, that *Arjuna* should not grieve over the death of others, and the *Kauravas* in particular.⁴⁰

Svadharma and Common Sense

After this discourse on the nature of the beings, the *Atman* and the *Chaitanya*, in the next few *Gita Shlokas*, *Lord Shri Krishna* tells *Arjuna* to follow the *Svadharma*. *He* also exhorts him to apply common sense to his decision to desert the battlefield.

He says that *Arjuna* should not desist from following his *Svadharma* that is of a *Kshatriya* to go to war with the enemies, whoever they might be.

There is nothing better than the ensuing war with the *Kauravas* that he could have aspired for.⁴¹ The war has fortunately opened the gates of the *Heavens* for those who will die while fighting it.⁴²

Another reason to fight the battle is that if *Arjuna* deserts the battlefield, he will stand to lose all his earned glory as a courageous and invincible warrior, and the people will laugh at him, taking it to be his cowardice. They will openly deride him. Being thus called names will be more painful than death to bear. He will be a total loser then, by deviating from his *Svadharmā* since he will gain sins infinite, and lose glory that is so far earned by him. He will also forego what the war might have earned for him, either the *Heavens* if he was killed in the battle, or enjoying the wealth of the Earth if he were to win it.⁴³

Finally, the *Lord* exhorts him to take up the arms and fight the battle valiantly. *He* tells him that if killed, he will attain the *Heavens* and if he wins, he will be the *Lord* of the Earth. *Arjuna* should not overly fret about the sins, etc. in the war since there is a method of doing the *Karmas* that absolves one of the demerits of any *Karma*, whether right or wrong.

It is to regard the pleasures and pains, loss and gains, victory and defeat, all with equanimity. One should not crave for the fruits of one's actions. Adopting such a frame of mind, he will not be burdened by the faults of any action, least so in the war that was his duty to fight as a *Kshatriya*.⁴⁴ Thus *Lord Shri Krishna* gives the dictum of doing the *Nishkama Karma* as the method of doing the *Karmas*, so that they do not bind one to the world by their fallout. The *Sankhya-yoga* stands fully narrated simultaneously with this, as the *Lord* says in *Gita Shloka 2-39*.⁴⁵

Buddhi-yoga (Method of Yoga)

Thus, we note that the *Lord* has narrated the principles of the *Sankhya-yoga* in the *Gita Shlokas 2-11 to 2-30*. The importance of adhering to the duties as per the *Svadharmā* was stressed; and also, the application of common sense to the decision of *Arjuna* of deserting the battleground was explained by *Lord Shri Krishna* to him.

Now the *Lord* is explaining to him the *Buddhi-yoga* i.e. the method of doing the *Karmas* while following the *Yoga* stream (*Karmayoga*).

No one can abdicate doing the *Karmas* because, by their nature, they are unavoidable till one is alive. Performing of the *Karmas* leads to desire for their pleasant fruits, if any, and avoidance of bad results. This leads to endless desires (*Vasanas*), entailing the *Jeeva* to undergo the cycles of

births and death. *Gita* says that not even a moment passes on without doing some or the other *Karma*.

It is essential, therefore, to cultivate the attitude (*Buddhi*) that will obviate the bondages to *Karma* altogether. That is the method running since times immemorial to do all the *Karmas* in their purest form.

The *Lord* says that after having narrated the principles of the *Jnana-yoga* (*Sankhya-yoga*, *Sankhya-nishttha*), he will take up now the matter of how to do the *Karmas* while being endowed with the *Yoga* intents i.e. the principles of the *Karma-yoga* aka *Yoga*. By following the method that he is to narrate now, the *Sadhaka* can attain the *Moksha* while doing all the *Karmas* which then will lose their binding nature. (2-40, *Gita*).

The word used in *Gita* here (2-40) is *Buddhi-yoga*. There are two meanings of this word - one, the *Yoga* of *Buddhi* (intellect) and the other, the *Buddhi* (intellect) of *Yoga*. Saint *Dnyaneshwar* and *Shrimat Shankaracharya*, both, take its meaning as the intellect of *Yoga* i.e. the attitude that is conducive to *Yoga* practice.

Resuming the thread of the *Lord's* conversation with *Arjuna*, we see *Him* telling that the *Yoga* that *He* is now narrating is such that even the littlest that one does in its furtherance is never lost. The *Sadhaka* is not beset with obstacles in this *Path*. Even the smallest efforts in its direction protect one from the vast dangers of the world viz., bondage to the *Karmas* and their fruits (*Falas*).⁴⁶

This *Gita Shloka* is the turning point of *Gita* from where the *Lord* starts preaching to *Arjuna* the practice of *Yoga* to attain the *Adhyatma* (Spirituality, state of the *Atman*). He is being told the details of the method to experience the philosophical tenets of *Adhyatma* directly by himself and confirm for himself their veracity.

Only Two Yogas of Gita

While on this subject, we would like to note the comments of *Shrimat Shankaracharya* on how many *Yoga* systems the *Gita* tells of. That will set at rest the controversy regarding the numerous *Yogas* scholars attribute to *Gita* and their relative merits, demerits and advocacy. He clearly states that there are but only two *Yoga* systems in *Gita*.

Jnana-yoga of Sankhyas

The *Lord* tells *Arjuna* variously why he has to fight the battle at hand. The reasons *He* gives for it are just arising out of common sense.⁴⁷ They have no relation to the *Adhyatma* and *Yoga*.

The *Adhyatma* is the central topic of *Gita*. Realization of the *Atman* is its purpose. *Gita* speaks of two streams of realization viz., the *Jnana-yoga* of the *Sankhyas* (*Sankhya-nishttha*) and the *Karma-yoga* of the *Yogins* (*Karma-nishttha*).⁴⁸ One topic of this subject has been dealt with till the *Gita Shloka* 2-30 which the *Lord* has christened as *Sankhya* stream (*Sankhya-nishttha*).

Sankhya means the *Jnana*, or the *Buddhi* (conviction), about the *Atman* which is the subject of *Adhyatma*. The knowledge that is given therein is for recognizing the *Atman*. It does away with the blemishes of sorrows, desires and longings that entail moving in the cycles of the world, of births and death.

Karma-yoga of Yogins

Shrimat Shankaracharya further says that after narrating the *Sankhya Buddhi*, the *Lord* narrates the *Sadhana* to attain the *Jnana* (*Sankhya-buddhi*) experientially. That is known as *Yoga* (*Karmayoga*).

The object of *Yoga* (*Karma-yoga*) is firstly to get rid of desires and attachment to objects of pleasure and pain (*Sukha-Duhkha*); secondly to do worship of the *Ishwara* (*Ishwara-pranidhana*). The method of doing these two is called the *Karma-yoga*. By practising this *Yoga*, *Samadhi* can be attained. This *Yoga* is based upon a certain attitude of the *Sadhaka* (*Yoga-buddhi*).

By practising this *Karma-yoga*, the *Sadhaka* obtains the blessings of the *Jnana* from the *Ishwara* which destroys his sins and other bondages to the world. This *Yoga* does never yield any adverse results. Once its practice is started, it definitely culminates into perfection. Anyone who follows this *Yoga*, even if in a small measure, is bound to attain emancipation from the phenomenal world (*Samsara*). The attitude that helps attain this *Yoga* is called the *Vyavasayatmika Buddhi* in *Gita* (2-41).

The Twain are but One

Reviewing the deliberations of *Shrimat Shankaracharya* on this topic of how many *Yogas* there are in *Gita*, we can see that even the *Sankhya-yoga* so described is not a separate *Yoga* at all. Truly speaking, it is the stream of philosophy (different from the *Sankhya-shastra*). It details the state of the *Atman*, the body, the *Jagat*, the *Ishwara* or the *Brahman*, the

timelessness of the *Atman*, its indestructibility and many other related aspects.

We have already examined these issues while dealing with the *Gita Shlokas 2-11 to 30*. But by just learning or reading the philosophical tenets, one cannot have their experience. Real philosophy is not just an arm-chair dissertation. It has to be primarily experiential as well.

The greats like *Shrimat Shukacharya* are just some rare souls who experience the philosophy as soon as they know it. In fact, it happens so because of their *Yoga Sadhana* of the past births. For everyone else, they have to strive to have the experience and real *Jnana* of the *Atman*.

Therefore, the Lord has taught the way of the *Karma-yoga* in *Gita*. It is for realizing the *Jnana* of the *Sankhyas* experientially by the *Sakshatkara* of the *Atman*. It is the 'Royal Road' to attainment. It is the real secret of *Gita*. It preaches the art and science of the *Ishwara-pranidhana*. By pleasing the *Ishwara*, one can attain this extraordinary *Jnana* (*Aparoksha Jnana*), and the state of *Mukti*.

This is what we conclude from the comments of *Shrimat Shankaracharya* as above. Rest of *Gita* narrates how to practise this *Karma-yoga* (*Yoga of Gita*). It also informs us about other related topics like how this *Yoga* is perfected and it fructifies; what *Jnana* it gives; what is the state of *Jeevan-mukti* attained by its practice, how the *Jeevan-muktas* behave in the society and their attitude; etc. *Gita* also describes the details of the ultimate goal of the *Sadhakas*, the methods for attaining to it and the traits of the *Yogins* who have attained it. When we once note this central theme of *Gita*, we will surely never stray from its real purport and application in life.

Vyavasayatmika Buddhi

The attitude of the *Yogin* is best reflected in his determination to attain the goal and his inclination towards the *Ishwara*. It is called the *Vyavasayatmika Buddhi* i.e. the discerning intellect which knows the real objective of human existence.

The Lord emphasizes before *Arjuna* that to begin upon the *Path* of *Yoga*, one has to centralize the *Vyavasayatmika Buddhi* first. It has to have but one goal i.e. the *Sakshatkara* of the *Ishwara*.

The readers may note that by *Yoga/Karma-yoga*, one should take it for the central *Yoga* of *Gita* which is a combination of the various so-called separate *Yogas* viz., *Karma-yoga*, *Jnana-yoga*, *Bhakti-yoga* and the

Dhyana-yoga, and not just the oft-cited *Karma-yoga* only which is just one of the facets of this *Karma-yoga* central to *Gita*.

Avyavasayatmika Buddhi and Vedas

The other type of intellect is non-discerning. It is called the *Avyavasayatmika Buddhi*. It has innumerable objectives, all of them related to just the material world and its enjoyments.⁴⁹ Those given to sensory pleasures do not discern the real goal of life and keep running from one object of pleasure to another.

They are goaded in their pursuits of the sensory pleasures by none less than the *Vedas* which attract them by lofty promises of enjoyment and power if they perform the *Yajnas* and the other *Vedic* rites. But whatsoever the *Vedas* may say, such people cannot attain to the *Ishwara*.⁵⁰

Desires and their fulfilment is the core of the *Vedas*. Rebirth after rebirth is the fruit of the *Karmas* they prescribe. Ascendance to the *Heavens* is their objective. It makes one run after the *Karma* rites (*Karma-kanda*) to gain the pleasures and prosperity. People are lured by the words of the *Vedas* which promise them all these abundantly.⁵¹

Such people who are so way-laid by the *Vedas* lose their *Viveka* i.e. discernment of what is the ultimate good and what is illusory. The *Vyavasayatmika Buddhi* cannot arise in their hearts.⁵² The *Vedas* are great, no doubt. But *Gita* does not give them the weightage that common people ascribe to their say. That is because the people following the rites of the *Vedas* forget the *Atman*, the main objective of human life and remain engrossed in just the *Vedic* rites.

Upanishadas - Best Part of Vedas

Gita further says that the *Vedas* are the propounder of the *Karmas* which are essentially manifestations of the *Trigunas*. The Lord advises *Arjuna* to remain aloof from their rites and beyond the duets of pleasures and pains. He is asked to dwell in the *Atman*, forsaking all desires. Lord *Shri Krishna* emphasizes that he should transcend the *Vedas* and realize the *Atman*, the chief goal of life.⁵³

Saint *Dnyaneshwar* says that the *Vedas* are, no doubt, advocates of the *Trigunas*. They prescribe rites to gain pleasures of transient nature. However, their other part, the *Upanishadas*, are made of the *Sattva-guna*.

Gita says that the *Vedas* are vast like the oceans. One needs only a handful of water to quench thirst. The rest is of no use to one satiated. Therefore, one should accept only that part of the *Vedas* that can quench the thirst for the *Atman*. That is the *Upanishadas*. For an attained person (*Jnanin*, *Brahmin*), the *Vedas* are just nothing.⁵⁴

Vedas, Gita and Upanishadas

By the above reading of the *Gita Shlokas 2-42 to 46*, one may feel that *Gita* is deriding the *Vedas*. Most of the orthodox persons would not like the way *Gita* treats the *Vedas* here by giving them no prominence and objecting to their rites. In this matter, it is pertinent to note what *Shri R.D. Ranade*, an outstanding *Vedic* scholar says.

In his book, '*A Constructive Survey of Upanishadic Philosophy*', he says that there is a transition in *Vedic Adhyatmika* thought from the *Vedas* to the *Upanishadas*, and then to *Gita*. The meaning of the *Vedas* became occluded with the passage of time. The *Karma-kanda* (rites) of the *Poorva-mimamsa* School of the *Vedas* started losing purport.

Simultaneously, the thoughts of the *Upanishadic* literature started to gain more and more credence. A number of prominent *Upanishadas* were the result of this process of greater acceptance of their thinking. The *Upanishadas* do not reject the *Vedas*. However, they uphold and emphasize their purely *Adhyatmika* part, giving no significance to their rites.

Many *Upanishadas* were a result of this transition. The main amongst them are reckoned as about 10, 12 or 14. Other *Upanishadas* number more than a hundred. Their thinking also differed from one another. *Gita* tries to coordinate and synthesize the entire thought of the *Upanishadas* in its own inimitable style, so far as practical. Hence, we find some *Shlokas* of *Gita* resembling those of some of the *Upanishadas*, in thought and sometimes also partly verbatim. *Yogin Shri Aurobindo* holds similar views. (Ref. his *Essays on Gita*).

From this viewpoint, the subordinate position given by *Gita* to the *Vedas* can be understood as not to their authenticity, but with a view to synthesize and bring to light the newer thought the *Upanishadas* brought forth. Even so, *Gita* has given place to certain rites of the *Vedas* such as *Yajnas*, *Tapasah* and the *Danam*, the *Varnashrama* system and *Svadharm*a, etc. which are conducive to worship of the *Ishwara* (*Upasana*). Even *Shrimat Shankaracharya*, the connoisseur and foremost of the *Vedic* followers did not rule out this aspect of *Gita*.

Gita does not oppose the *Vedic Karmas*. It only stresses that the same should be done without expectation of their fruits. It regards the lure of the *Falas*, the gaining of the *Svarga* and pleasures, etc. offered by the *Vedas* as against the purpose of attainment to the *Atman*. The *Vedas* are insignificant, not to everyone but the *Jnanin* only, as per *Gita*. The *Vedas* even regard the *Brahma-jnanins* as beyond them.

Karmayoga in Seven Shlokas

The essence of the *Karma-yoga* is condensed by *Gita* in its seven *Shlokas*, from 2-47 to 53. Giving the bugle call of the *Yoga*, Lord *Shri Krishna* says that men have the right only to do the *Karmas*; not to their fruits. One should not expect any fruits out of the *Karmas* performed. One ought not to do a *Karma* for a fruit, or avoid doing a *Karma* if its outcome is undesirable.⁵⁵

One should do the *Karmas* for the sake of *Ishwara-pranidhana*, without expecting the fruits. When one does the *Karmas* for the sake of the *Ishwara*, immersed in *Yoga*, without expecting their fulfilment or otherwise, whether it results in the *Sakshatkara* of the *Ishwara* or not, such an attitude is the base of *Yoga (Samatva-buddhi)*.⁵⁶ This is called popularly as the *Karma-yoga*, or the *Buddhi-yoga*.

There is no *Karma* superior to the *Karma* so done with the attitude of *Yoga*. The *Karma* done with expectation of a given result is too inferior to count. Hence one ought to do the *Karmas* with the proper *Yogic* attitude. Those who do the *Karmas* with expectation of their fruits are lowly creatures.⁵⁷ Saint *Dnyaneshwar* says that equanimity of the *Chitta* under all the conditions is the essence of *Yoga*.

One who does the *Karmas* with *Yoga* attitude is not bound by them. He neither gains merit nor sins by their performance. The *Karmas* lose their potency to afflict then and there only. Hence one should always try to gain the attitude of *Yoga (Yoga-buddhi)*. One should practise doing the *Karmas* with it. The skill so attained of doing the *Karmas*, endowed with the *Yoga-buddhi*, is called attainment of *Yoga*.⁵⁸

The *Yogin* who has perfected the *Buddhi-yoga* aka *Karma-yoga* is himself *Jnanin*. He remains unaffected by the fruits of the *Karmas* he does because he has transcended the cycle of births and death by giving up the fruits of his *Karmas*. He attains to the *Parama-pada*, the stainless state.⁵⁹

When one has attained that state, when one's mind has sped beyond the lure of the pleasures and *Heavens* offered by the *Vedas*, no one can tell

that person about *Vedas'* dicta, nor would one listen to the flowery speech of the *Vedas*. *Gita* describes this state of going beyond the *Vedas* by the word '*Nirvedam*' - 'Where there are no *Vedas*'.⁶⁰

In that state beyond the *Vedas'* discourse, the mind of man deflected by the various sermons of the *Vedas* stabilizes. It becomes steady in the *Paramatman*. That is the state of *Samadhi*. Once one attains it, it can be reckoned that one has attained the true *Yoga*.⁶¹

Essence of *Karmayoga*

The real and singular *Yoga* of *Gita* is the *Karma-yoga* enshrined in the seven of its *Shlokas* as above. We may name it differently as per our liking. This *Yoga* is the central piece of *Gita*. *Gita* does not ask us to do the *Karmas* mechanically. It describes and defines its various aspects carefully like What is *Karma*, *Akarma* and *Vikarma*; what is inaction; what is the *Nishkama Karma* and how to do it; etc.

Various subjects are discussed in *Gita* in this connection to elucidate upon the nature of *Karma*, to explain the *Vihita Karma* and *Svadharmā*, the effect of the *Trigunas* upon the *Karma*, the *Karta* and the attitude of the *Karta*, etc. Other matters, like the *Karma-fala*, bondage of *Karma*, the cycles of birth and death, rebirth, etc., along with the entire gamut of the *Karma* concept and which *Karmas* should be done and which to avoid, all find place in *Gita*.

***Karmayoga* Result**

A toy wound with spring runs until the spring unwinds fully. Similarly, the body functions and does the *Karmas* until it hosts the *Pranas*. It is not much in the hands of man which *Karmas* to do and which not to. However, it does appear that he is doing the *Karmas* of voluntary action according to his will and the state of his mind. The *Karmas* (activities) that take place within the body are governed by the *Nature*. One is not accountable for them.

One is accountable only for voluntary actions and their results. These are done to obtain pleasures, or not done to avoid sorrows and pain. Whenever one does such a *Karma*, or avoids doing it, the mind becomes affected by desires, emotions and feelings. Acting likewise again and again results in the formation of traits of the mind (*Samskaras* on the *Chitta*, carried forward in the *Linga-deha* from birth to birth) which become stronger by repetitive actions. The *Mind* starts running after the desires. This is the binding or bondage upon the mind. These *Samskaras* and bondages are

stored in the *Chitta* and one is reborn after death to act according to them to fulfil one's desires.

One desire follows another, and it yet follows the third one. This is an endless cycle and the *Jeeva* is burdened by innumerable desires and *Vasana Samskaras*. One has to be reborn innumerable times to fulfil all such wants and desires, and even then, they remain growing forever. On fulfilment of the desire, one gets pleasure and on its denial, one feels sad and painful. This is the cycle of the *Sukha-Duhkhas* that attaches to the *Jeeva* because of running after desires and objects of pleasure. Euphoria - sorrows - anguish and disgust - fears afflict the man because of this perennial pursuit of desires. Whatever little joy and bliss (*Ananda*) he obtains becomes transitory in nature. There is no permanency in it.

The object of *Yoga Sadhana* is to obtain permanent joy (*Ananda*), to stop the cycle of births and death for once and all, to realize that human existence is not just the body alone but the manifestation of some superior *Tattwa* far beyond it, and to attain to it. These objectives behind *Yoga* practice are noble, no doubt, but they also are desires, though of a different kind. But *Lord Shri Krishna* has termed these desires good and auspicious. These are at the base of the *Vyavasayatmika Buddhi* that the *Lord* has lauded a lot in *Gita*. The *Shastras* say that this is a desirable thing for the overall good of man and one should not avoid it. On the contrary, one should try to fulfil it by making every effort by following the *Yogic* practices.

The fulfilment of this singular desire leads to the destruction of all other desires. Once this happens, this desire for realization of the *Atman*, too, vanishes from the heart of the *Sadhaka*. Its fulfilment is just an action of destiny according to the Laws of the *Ishwara*. Saint *Dnyaneshwar* calls this desire as the *Sad-buddhi* i.e. the state of intellect endowed with *Shuddha Sattva-guna*. It arises only when the benign *Samskaras* of desire for God-realization of millions upon millions of births fructify. Once it arises, it is never abated until fulfilled.

It is experience of the *Siddhas*, and the *Shastras* affirm it, that the *Yoga Sadhana*, once started, goes on by itself until its objective is gained. The *Yogin* is assured by the *Lord* in *Gita* that it is so. *Gita* expounds the *Path* of *Yoga* that earns man imperishable and perennial bliss.

Main Aspects of Yoga of Gita

The *Yoga* of *Gita* that is under our consideration has thus following main aspects:

1. To keep on doing the *Karmas*;
2. Remain in the worldly people;
3. *Karmas* have to be done irrespective of whether one likes or not;
4. No to long for the fruits of the *Karmas*;
5. To do the *Karmas* without expectation of fruits;
6. To keep the equanimity of mind about the successful completion of the *Karmas*, or failure to complete them;
7. To keep the equanimity of *Chitta* in gains and losses, *Sukha* and *Duhkha*, whatever may result from them;
8. To do the *Karmas* without any specific desires;
9. Not to select the *Karmas* that one would like to do, and those one would like to avoid;
10. The *Karmas* to be performed diligently but if something goes wrong in their doing, not to fret about it;
11. To do the *Karmas* for attaining to the *Para-tattwa*, but not to allow the mind to be involved in its success or failure;
12. The Mind, the *Buddhi*, the *Chitta* and the *Antahkarana*, called the *Antahkarana-chatushtya*, are at the core of this *Yoga* of *Gita*.

The actions of the *Indriyas* i.e. the senses are least significant in this *Yoga*. The attitude behind them, the action of the *Buddhi* in doing the *Karmas* in a given manner, the equanimity of the *Chitta* towards these actions and the benign urge of attaining the *Yoga* in the *Antahkarana* are what matter chiefly in this *Yoga* of *Gita*.

On examining *Gita* as a whole, we see that it delineates clearly the *Yoga Path* that follows the above principles. To achieve them, certain aspects out of these receive more, or less, attention in practice according to the mindset and the *Samskaras* of the *Sadhaka*. But that is just a transient part of this *Yoga*.

For example, for the women and the *Shoodras*, the *Ishwara's* names have a special place in this *Yoga*. But once they have evolved to a certain level of the mind and the *Chitta*, they, too, must follow the standard main facets of the *Yoga* like the *Dharana*, the *Dhyana* and the *Samadhi*, etc. The beginning practices in this *Yoga* may look different for each *Sadhaka*, depending upon his intrinsic *Samskaras*. But after attaining to a certain stage of *Yoga*, all the *Sadhakas* have to traverse upon the same path.

This point is little understood by many who are ignorant of the *Yoga-shastra*. They are misled in their understanding of the matter because of failure to recognise the difference between the microscopic *Sadhana* (*Anvika Sadhana*, elementary grade of *Sadhana*) and the *Sadhana* based

upon the cosmic level of the *Atman*. The *Shastras* clearly speak out about these things, but due to poor knowledge of the *Shastras* and lack of experience of realization, various opinions on these matters contrary to the *Shastras* are in vogue, in the name of scholarship. One ought to be beware of such misleading opinions by the immature scholars.

Because of such opinions, many people surmise wrongly about the ultimate result of the *Sadhana* e.g. they think that the *Samadhi* states of the *Yogins* are different according to whether he is a *Patanjala-yogin*, or a *Bhakta*, or a *Jnanin*, etc.

About the intrinsic *Samskaras* on the *Pinda*, *Gita* trusts in the principle of rebirth and death cycles. Hence, it says that the efforts taken in the direction of the *Yogic* practice are never wasted but are carried forward from birth to next birth. It is because of the accumulation of these *Samskaras* that the persons following *Yoga* like the women and the *Shoodras*, and the lowest grade of the *Sadhakas*, can also attain the ultimate goal after a number of births, and continued *Yogic* practice.⁶²

In fact, *Gita* has kept in view mainly all such inferior *Sadhakas* while expounding its *Yoga* principles and practices. Everybody has to practice the *Yoga* according to his own inclination and capacity at the times suited to each.

If a *Sadhaka* has been born with the strong *Samskaras* of *Yoga Sadhana* of the previous births, he may not need much efforts and he can attain with much less efforts in this birth itself. But others not so endowed will have to trace a path longer and more arduous than him.

Equanimity of *Chitta*

From the foregoing, it will be seen that the *Yoga* of *Gita* emphasises the actions of the four-fold *Antahkarana* (*Antahkarana-chatushtya*) and especially upon the equanimity of the *Chitta* i.e. its nonchalance, absence of *Vasanas* (desires), dissolution of the *Ahankara*, and to accept life as it is. Yet one thing matters the most. It assumes that the *Chitta* is fully engrossed in the *Ishwara-pranidhana*. On attaining the *Samadhi*, this *Ishwara-pranidhana* consummates into the *Sakshatkara* of the *Ishwara* being filled everywhere and in everyone.⁶³ This is the speciality of *Gita's Yoga*.

Attainment of the *Yoga* of *Gita* leads to a state of the *Chitta* which is Nullity (*Shoonyavastha*), unchanging (*Nirvikara*), desirelessness (*Nirvasana*), and devoid of the *Ahankara*.

The person so attained appears to be doing the *Karmas* very diligently, just like a person desiring its success and fruits, but lacking these intentions. *Gita* does not advocate retiring from the *Karmas*, but it stipulates the *Yoga* of *Naishkarmya*. Its speciality is performing the *Karmas* as stipulated by the *Shastras* while, at the same time, adopting the attitude of aloofness from them.

Patanjali and Gita

Upon this background, let us examine how far the *Yoga* of *Gita* tallies with the *Patanjala-yoga*.

As per the *Vyasa-bhashya* on the *Yoga-sootras*, *Patanjali* has described the *Yoga* that came traditionally from *Hiranyagarbha*.⁶⁴ *Gita* says that its *Yoga* came traditionally by the lineage of *Vivasvana* - *Manu* - *Ikshvaku*. Originally, it was preached by the *Lord* to *Vivasvana*. *Hiranyagarbha* is regarded as the cosmic *Swaroopa* of the *Lord*. Hence, we may surmise that both the *Yogas* derive from the same source i.e. the *Lord*.

The base of the *Patanjala Yoga* is the constriction of the *Chitta-vrittis*.⁶⁵ These *Vrittis* are made up of the *Trigunas* – the *Sattva*, the *Rajasa* and the *Tamasa*. Both, *Gita* and the *Patanjala-sootras* require the *Sadhaka* to control and constrict them with a view to finally reduce them to a nullity.

States of *Chitta*

Patanjali recounts five states of the *Chitta*: 1. *Moodha* i.e. running after the sensory objects and pleasures; 2. *Kshipta* i.e. driven by the impulses of the senses; 3. *Vikshipta* i.e. having preponderance of the *Sattva-guna* and being in the primary stages of *Ekagrata* (concentration upon the *Dhyeyya*); 4. *Ekagra* i.e. concentrated upon the *Dhyeyya* and 5. *Niruddha* i.e. having attained the complete control (*Nirodha*) over the *Chitta-vrittis* which is the state in which the *Chitta* just exists without any *Vrittis* arising in it, having attained the *Asamprajnata Samadhi*.

These five states of the *Chitta* are progressively *Yoga*-oriented, the last being the objective of the *Patanjala Yoga*. *Patanjali* aims at the *Niruddha Chitta* by *Sadhana*. When the *Chitta* attains that state, the *Sadhaka* attains the state of the *Swaroopa* of the *Atman*.⁶⁶ This entire process is of becoming *Trigunatita*. *Gita*, too, recognises the primacy of the *Trigunas* and their strong influence upon the *Chitta*, and advocates to the *Sadhaka* to become *Trigunatita*.

The progressive stages of the *Chitta* from *Moodha* i.e. having the preponderance of the *Tamoguna*, to *Kshipta* i.e. with the preponderance of

the *Rajoguna* and *Vikshipta* i.e. with the preponderance of the *Sattva-guna* are the result of its *Yoga* of *Gita* also, like those of the *Patanjala Yoga*. These finally gravitate into the *Ekagra Chitta* and then the *Niruddha Chitta*, in both the *Yoga* systems, culminating in the state of the *Trigunatita* and ultimately into the state of the *Swaroopa*. Thus, we can tally point-to-point the two *Yogas* by their itinerary.

To buttress the above conclusion, let us see some of the *Gita Shlokas*: 1. The *Sadhaka* should concentrate the mind upon the *Dhyeyya* (*Ekagrata*) and control the actions of the senses (*Indriyas*) and the *Chitta*.⁶⁷ 2. Because of the practice of *Yoga*, the *Chitta* becomes a nullity (*Niruddha*); and rests finally into the state in which the *Sadhaka* sees the *Atman* (*Atma-sakshatkara*), and remains enraptured into its *Swaroopa*.⁶⁸ This is the state defined by *Patanjali* as that of the *Swaroopavasthanam* which is the principal objective of both the *Yogas*.

Transition of the *Chitta-vrittis* and Bondage of *Karma*

Patanjali says that when the *Chitta* is not in the *Niruddha* state, it becomes similar to the sensory objects it ponders upon (*Vishayas*).⁶⁹ *Gita* calls such a *Chitta* as afflicted by longing, lust for the *Vishayas*, attracted to the world (*Moha*). The focal point of the anguish of *Arjuna* (*Arjuna-vishada*), reflected in its first chapter, is such a state of the *Chitta* given to the worldly affairs.

Patanjali recounts five types of *Vrittis* of the *Chitta*: 1. *Pramana*, 2. *Viparyaya*, 3. *Vikalpa*, 4. *Nidra* and 5. *Smriti*. They are further classified into *Klishta* and *Aklishta*.⁷⁰ (Readers may please refer to 1-5 to 10 of the *Pys*.)

Until the *Sakshatkara* of the *Atman* is experienced, these *Vrittis* remain *Klishta*, means full of *Kleshas* - pains of the worldly affairs. Even in the case of the *Jeevanmuktas*, the *Chitta* has *Vrittis* but the same are *Nirbeeja* i.e. they do not bind the *Mukta* to the world and its affairs. He is freed of the bondages of the *Karmas*. That is to say that they are 'painless' i.e. without worldly afflictions. Hence, they are called as '*Aklishta*'.

Lord *Shri Krishna* asks *Arjuna* to become endowed with this state by *Yoga* and then arise to wage the war. The actions of the *Yogin* arise out of the *Chitta-vrittis* but those do not bind him to the *Karmas* and the world (*Samsara*). That is how the *Karmas* performed by a *Jeevanmukta* do not bind him.

The *Yogin* who has been doing his *Sadhana* for attaining the *Samadhi* state has to reap the fruits of the extreme *Sattva-guna* that he has been cultivating. Hence, *Gita* tells us that the *Sattva-guna*, too, binds the *Jeeva*.⁷¹ Because of it, the *Jeevanmukta* has to come back to deal with the worldly matters.

The *Muktas* actually, by doing so, are discharging their duty of *Loka-sangraha* i.e. of uplifting the masses, the other *Jeevas*. The apparent result of their actions in the phenomenal world can be anything, but those fortunate *Jeevatmans* who have been bestowed with their touch, even if they are the lowliest of all the creatures, progress upon the *Path* of *Mukti* in many a way unknown to, and unimagined by, the common folks.

The killing of *Kamsa* and *Shishupala* by *Lord Shri Krishna* are the best examples of how the *Jeevanmuktas* may act. Although in the eyes of the folks, they were killed by the *Lord*, the *Shastras* say that because of the touch of the *Lord*, both of them attained to *Mukti*, after death.

Classification of *Chitta-vrittis*

A. The *Pramanas* (evidentiary matter) are classified into three 1. *Pratyaksha* - seen and evidenced by self; 2. *Anumana* - derived from facts known and 3. *Agama* - the utterances of saints, noting of *Shrutis* and *Smritis*, etc.⁷²

B. *Mithya-jnana* - Illusory or false understanding of a matter is *Viparyaya*.⁷³ Its example is famously given as the *Rajju-sarpa-drishntanta*. In the times when there is not sufficient light, the rope looks like a serpent and taken as that due to illusion.

C. *Vikalpa* – The *Vritti* Of the *Chitta* that arises from the knowledge of the understanding of word, either spoken, written, or in any other form. *Vikalpa* is the association of the *Chitta* with imagination or concepts.⁷⁴

D. *Nidra* - The absence of *Vrittis* in the *Chitta*.⁷⁵

E. *Smriti* - The *Vritti* that arises in the *Chitta* due to memories of previous experiences of objects, etc.⁷⁶

This examining of the matter regarding the *Chitta* and its *Vrittis* in such details helps us to grasp the nature of the *Chitta* which is the base of the *Patanjala Yoga*, and simultaneously that of the *Yoga of Gita*. *Patanjali* has defined these subjects in the most scientific manner to help us exactly understand the *Chitta* and its *Vrittis*. He has also defined what is the

difference between the *Chitta-vrittis* of a *Sadhaka* and a *Siddha*. We are greatly helped in our study of *Gita*, as far as the *Chitta* is concerned, by looking at these *Patanjala-yoga-sootras*.

Yoga Sadhana and Patanjali

Now let us see how *Patanjali* teaches us to attain to the *Yoga* by the *Nirodha* of the *Chitta-vrittis*. He says that the practice of *Yoga* and *Vairagya* leads to the *Chitta-nirodha*.⁷⁷

There are many systems *Yoga* practice, leading to various nomenclatures of their individual methods viz., *Hathayoga*, *Karmayoga*, *Jnanayoga*, etc. Be it so; however, the *Sadhakas* have to learn and handle each of these specialities of *Yoga* at some stage or the other.

No one can become a *Siddha* by just following any single method of *Yoga* practice. Also, any given system may not be suitable to one all the time he is on the *Yoga* path. It is only the experienced and knowledgeable *Guru* who can guide the *Sadhaka* which system to adopt and at which stage of *Yoga* practice. The element of *Divine* guidance stands included in it.

One thing is but certain. *Gita* combines and coordinates the many so-called *Yoga* systems to demarcate the path that ultimately leads to the goal of the *Yogins*. It being so, Saint *Dnyaneshwar* has called that composite *Yoga* of *Gita* as the 'Kingly *Yoga*' - the *Pantharaja*, aka the *Kramayoga*. More about it at an appropriate place!

Yoga, Gita and Patanjali

Just as practice and *Vairagya* are the salient aspects of *Yoga Sadhana* of the *Patanjala Yoga-sootras*, the same is applicable to the *Yoga* of *Gita*. The efforts made and the practice for attaining the stability and equanimity of the *Chitta* is called the *Abhyasa* of *Yoga*. It has to be done for a long time consistently. *Patanjali* says that it becomes perfect then.⁷⁸

Gita defines the *Yoga* as the state of dissociation with the sorrows and the world phenomenon.⁷⁹ One should practice this *Yoga* with enthusiasm.

Patanjali says that the sorrows (*Duhkha*) in the world originate from the *Klishta* (tormenting) *Chitta-vrittis*. When these *Klishta Chitta-vrittis* are transformed into *Aklishta* (non-tormenting) *Vrittis*, the *Yoga* is attained. This is the state of dissociation from the sorrows of the worldly existence, as also narrated in *Gita*. (6-23, *Gita*).

Gita has at many places indicated how the *Yoga* should be practiced. It traces the origin of the sorrows of the world to the *Sankalpa* - *Ichchha*/desires. Hence, it advises to get rid of the *Sankalpa*, along with *Asakti* (clinging to desires).⁸⁰ The senses should be controlled by the mind. One may use the *Yama-Niyamas*, *Pranayama* and *Pratyahara*, etc. of *Patanjali* for this purpose.

One should be fixed upon the goal by stabilising the *Buddhi*. Containing the *Chitta* with *Nirodha*, the mind should be fixed upon the *Atman*. One should not allow any other *Vrittis* to invade the *Chitta*. Wherever the fickle mind goes to, it should be reined back to a steady state upon its goal. By this steady and constant practice, the mind, the *Chitta*, and the senses, can be brought under the control of the *Sadhaka*.

Lord Shri Krishna has said that the mind is the ficklest object in the entire *Creation*. Its control is, no doubt, very difficult. But by constant practice and *Vairagya*, it can be controlled by the *Sadhaka*.

From the foregoing discussion, it will be observed that both *Gita* and the *Yoga-sootras* suggest practice (*Abhyasa*) and *Vairagya* for the control (*Nirodha*) of the mind/*Chitta-vrittis*. They concur on the practice aspect, too. It will be seen thus that the *Yogas* of *Gita* and *Patanjali* are quite similar.

There is yet one more similarity between the two *Yogas*. It is about their final results. *Patanjali* says that when one attains the *Yoga* by *Chitta-vritti-nirodha*, the *Atman* reposes into itself in its *Swaroopa*.⁸¹ The *Sadhaka* attains the pristine state of the *Atman*. *Gita* says that when the *Chitta* becomes controlled (*Nirodha*) by the *Yoga Sadhana*, the *Sadhaka* sees the *Atman* in himself and is extremely gratified; he stations himself in the *Atman*.⁸²

This is how *Gita* and the *Patanjala-yoga-sootras* state the same attainment of *Yoga*, though in their own languages. The most important connection between the *Yoga* of the two streams is that the *Chitta* attains to the state of *Vairagya* by *Yoga* practice and it becomes controlled (*Niruddha*) through it.

Samadhi State and Sthitaprajna

Now let us return to the main line of our discussion on *Gita* of *Karma-yoga*. We have seen that the *Lord* had said that when one has attained that state, when one's mind has sped beyond the lure of the pleasures and *Heavens* offered by the *Vedas*, the mind of man deflected by the various

sermons of the *Vedas* stabilizes. It becomes steady in the *Paramatman*. That is the state of *Samadhi*. Once one attains it, it can be reckoned that one has attained the true *Yoga*. (2-52 and 53, *Gita*).

This discourse became too interesting for *Arjuna*, particularly the subject of *Yoga* fascinated him. Forgetting that they are standing at the battlefield, he asks the *Lord* a pertinent question, about the state of the *Sthitaprajna* [literally, one whose *Prajna* (mental disposition, eloquence, intellect, true or transcendental wisdom) is stationed, stabilised, in the *Atman*], one who has gained the *Samadhi* state so far described. He beseeches the *Lord* to tell him the ways of the *Sthitaprajnas* who have attained the *Yoga*, to recognise them.⁸³

Lord Shri Krishna was very much pleased by this turn of *Arjuna's* mind. He was becoming enthusiastic about *Yoga* which was the real objective behind *Shri Krishna's* narration. This attitude of *Arjuna*, this query by him, reflects upon his state in *Yoga*. There are seven stages of *Yoga*, this state of *Arjuna* being the elementary first i.e. the *Shubhechha/Vicharana*, that of enquiry about *Yoga* and *Adhyatma*, not just idle but enthusiastic.

The enquiry of *Arjuna* about the state of the *Jeevanmuktas* was duly answered by *Lord Shri Krishna* in the second chapter of *Gita*. Not only that, *Gita* exposes the state of the *Jeevanmukta* variously, by different terms like the *Jnanin*, the *Sthitaprajna*, the *Yogin*, the *Bhakta*, the *Naishkarmya-siddha-sannyasin*, etc. from time to time. It is one of the most described topics of *Gita*. We have already seen some of it in this work and will continue to come across it again as the occasion arises.

Now about *Arjuna's* instant query, the *Lord* tells him that when the *Sadhaka* abandons every desire from his heart, and becomes engrossed in and sated with the *Atman* forever, his state is that of the *Sthitaprajna*. His mind does not become afflicted by sorrows and he has no desire for pleasures. He has rid himself of fears, anger and lust for the sensory objects and pleasures.⁸⁴ His *Buddhi* rests steady in the *Adwaita* state.

The description of the *Jeevanmuktas* that starts with these *Shlokas* of *Gita*, when read with the *Aklisha* state of the *Pancha-kleshas*, once again establishes the similarity of *Gita's Yoga* with that of *Patanjali*. We may either say that the *Jeevanmukta* is without the *Pancha-kleshas*, or that his *Kleshas* are *Aklisha*, it is one and the same. *Gita* means the same as the state of the *Sthitaprajna*, as will be seen from what follows.

The *Lord* further says that the *Sthitaprajna* remains aloof from everything. He is not pleased with good tidings, nor displeased by bad ones. The turtle retracts its limbs under its shell on all sides. Likewise, he retracts his senses from their objects, controlling them. The common person may abstain from the sensory objects but his liking for them does not abate. The *Sthitaprajna* is not like that. His liking for the sensory objects of enjoyment abates because of his *Jnana* of the *Paramatman*.⁸⁵ Saint *Dnyaneshwar* says that the *Sthitaprajna* has the experience of the state of '*Soham*'.

Control of the Senses

The *Lord* says that it is most difficult to control the *Indriyas*. They are only too powerful to break the resolve of anyone who tries to control them and carry away his mind to the sensory objects by force.⁸⁶ Hence one should control the senses strictly and unite the *Chitta* with the *Ishwara*. This is the way to control them. The *Sthitaprajna* is able to do it.⁸⁷

Ajnana and Senses

While explaining how the sensory objects capture the mind of man, the *Lord* says that the attraction towards the sensory objects and pleasures is created in a person who thinks about them. The attraction leads to craving for them and if it is not fulfilled, anguish in his mind is the result. The anguish (*Krodha*) gives rise to confusion (*Sammoha*) which, in turn, leads to *Ajnana* in his mind. *Ajnana* destroys the *Buddhi* and the man degrades himself, forgetting his true nature as the *Atman*.⁸⁸

Remedy for Ajnana

Lord Shri Krishna says that the person who shuns the attraction and anguish resulting from the sensory objects, and pleasures, may appear to be enjoying all the pleasures. But because of mastering his mind, he attains the blessing of the *Atman*. The blessing by the *Atman* destroys all the sorrows. The person develops serenity of the *Antahkarana*. He becomes a *Sthitaprajna* i.e. a *Jeevanmukta*, ever abiding in the *Atman*.⁸⁹

Common Men

The *Lord* describes the state of the common men who have not been wedded to the *Yoga*. Their *Buddhi* is wavering. They do not have any idea of unwavering *Buddhi*. How then they can be expected to have it and the serenity that results from the *Buddhi* fixed onto the *Paramatman*.⁹⁰ Like the boat floating upon the waters, without an anchor, drifts away by the force of the winds, the wavering *Buddhi* of such men drifts away engulfed in the sensory objects of pleasures. It then pulls them at random into the mire of the sensory pleasures.

Brahmi State

In view of the pull of the senses, even the *Siddhas* have to remain on guard against their force. The *Lord* emphasises that the man who has controlled his senses keeps his *Buddhi* unwaveringly in the *Atman*.⁹¹

Everyone is awoken in the light of the sensory objects. But for the *Jnanin*, it is not light but darkness. Hence, he remains sleeping. He is unaffected by the senses. Rest of the world is away from the light of the *Atman*. That light is like night to them. Hence, they go to sleep then. But such light is daylight for the *Yogins* who remain awake in it.⁹²

The *Lord* cannot restrain *Himself* from going on describing the sterling state of the *Jeevanmukta*. *He* goes on and says that like all the waters of the rivers are easily contained into the oceans, all sensory objects and pleasures are easily accommodated in the heart of the *Sthitaprajna* without churning his complacency and serenity. But those who keep on desiring sensory pleasures cannot realise to his state of tranquillity and absolute peace.⁹³ The person who shuns all the desires, and has the attitude of non-attachment and dissolves his *Ahankara*, attains the *Parama Shanti* i.e. the *Brahman* while still in his body, freely roaming in the world.⁹⁴

The *Lord* coins a new phrase for his state. It is the '*Brahmi Sthiti*' (state in the *Brahman*).⁹⁵ *He* says that this is the state of attaining to the *Brahman*. The *Yogin* who dwells in it is never swayed by the senses and the worldly phenomenon. He remains until death in that state and merges into the *Brahman* in the end. The second chapter of *Gita* ends on this note.

Jnana-karma-samuchchaya

Thus, far we have seen *Lord Shri Krishna* expounding the *Yoga-buddhi* and the *Sankhya-buddhi*. We have noted the ways of the *Sthitaprajnas*. The seven *Shlokas* of *Gita* central to the *Karma-yoga* have been recounted (2-47 to 53). The *Lord* has told *Arjuna* to follow the *Karma-yoga*. One should not long for the fruits of any action, nor should one start a *Karma* with desire for its fruits. One should do the *Karmas* as are ordained and fall to one's lot. One should adhere to the *Svadharmas*. That is *His* message on this matter.

But *Arjuna* became confused even when the *Lord's* dictum was very clear. His mind was still under the influence of his disinclination to go to war. He interprets the *Lord's* words in a very twisted way to mean that one should not do the *Karmas*.

His apparent confusion over the relation between *Karma* and *Jnana* is reflected in the writings of many scholars, pundits and even *Acharyas*. They wrongly surmise that where *Jnana* is, the *Karma* is not, and vice versa. But they neglect the fact that *Gita* is positive about *Jnana* being acquired while doing the *Karmas* and not by their abandonment. *Karmas* are the means of gaining the *Jnana*. This is the *Karma-yoga* of *Gita*. It is also called the *Nishkama Karma-yoga*.

However, other luminaries like Saint *Dnyaneshwar* and recently like *Lokamanya Tilak*, through their commentaries on *Gita*, have emphatically proved that the *Karma-yoga* is the focal point of *Gita*.

Even *Shrimat Shankaracharya* who is regarded as the staunchest propounder of *Jnana-marga*, appears from his commentary on *Gita* to be holding similar view. We had seen a part of what he says on the *Karma-jnana-samuchchaya* while dealing with the *Karma-Jnana* matter from the second chapter of *Gita*. It must be noted that his arguments against the compatibility of *Karma* and *Jnana* are simply upon theoretical issues and not practical. The debates on these matters are about the ways of the *Siddhas* and not of the common *Sadhakas*.

Like those who hold the *Jnana* and the *Karmas* as incompatible with each other, *Arjuna* asks the *Lord* that if the *Naishkarmya* of the *Jnanin* is superior to the *Karmas* of the folks, why *He* is insisting upon him to do the violent *Karma* of waging the war. By *Naishkarmya*, *Arjuna* means inaction, not doing any *Karmas*. This is his interpretation contrary to what the *Lord* means by *Naishkarmya* as we will presently see.⁹⁶

He further alleges that the *Lord* is making misleading and contradictory statements which are confusing him. Since he has approached the *Lord* for proper guidance, *He* ought to do just that. *He* should tell him clearly the way that leads to his good.⁹⁷ He is quite forthright in what he says. He has thus opened indirectly the topic of the compatibility of *Jnana* and *Karma*.

Preface to *Gita-bhashya*

Before we take up this enquiry into *Arjuna's* doubts, let us see what the venerable *Shrimat Shankaracharya* says in the preface to his *Gita-bhashya*. It helps a lot in understanding his take upon the subject matter of *Gita*.

He says that the *Adi Purusha* or *Narayana* is beyond the *Avyakta* i.e. the *Maya*. The entire *Brahmanda* has come from the *Avyakta Prakriti*. The Earth is also a part of the *Brahmanda*.⁹⁸

Pravrittipara and Nivrittipara Dharma

Further the *Acharya* says that the *Adi Purusha* created the *Prajapatis* (sires of the mankind) viz., *Marichi*, etc. and propagated the *Vedic Pravrittipara Dharma* through them. Similarly, he created the *Rishis* viz., *Sanaka*, *Sanandana* and *Sanatana*, etc. and propagated the *Nivrittipara Dharma* through them. Thus, two *Dharmas* (*Vedic* ways of life) were propagated by the *Ishwara*: 1. *Pravrittipara* and 2. *Nivrittipara*.

Dharma here means the way of life that keeps the continuity of the worldly affairs, including the propagation of the species, and leads them on the path of prosperity, and also attains the *Moksha* for them. It is what is followed by the *Vedics* e.g. the *Varnashrama-dharma*, etc.

Lord Shri Krishna's Gospel

After some time, the desires overtook the *Vedic* followers and due to it they lost the *Viveka* (discerning intellect). It gave rise to the *Adharma* (lack of *Dharma*, actions contrary to the *Dharma*). As a result, the people started turning away from the *Dharma*.

The *Lord Ishwara* who is the keeper of the world then decided to take birth to save the *Varnashrama-dharma* and was born as a human infant to *Vasudeva* and *Devaki*. Known by the name of *Lord Shri Krishna*, his gospel is only too popular.

He is the saviour of the *Brahmins* because if the virtues of the *Brahmins* survive, then the world survives. The *Lord* who is endowed with the *Shadgunas* and is *Aja*, *Avinashi*, the *Ishwara* of all the *Bhootas* and *Nitya-mukta*, took this *Avatara*, still keeping *His Maya* in *His* control. *He* assumed the humanly form for the uplift of the masses.

Gita-shastra - Upholder of the Two Dharmas

Though *He* did not stand to gain anything from it, *He* propagated both the *Vedic Dharmas* - the *Pravrittipara* and the *Nivrittipara* - by way of preaching to *Arjuna*. *His* intention was that the people will follow the *Dharmas* as were preached to a great like *Arjuna*, one of their ideals. *His* preaching of the said two *Dharmas* have been incorporated by sage *Vyasa*, without any changes, in the seven hundred *Shlokas* of *Gita*. Thus *Gita-shastra* is the repository of the *Vedic Dharma's* essential tenets and practices.

Unfathomable Gita

However, it is very difficult to understand. Hence, many pundits and scholars tried to help in understanding it by composing treatises exposing

the meaning of words and phrases, grammar, etc. But it is observed that since most of them were lacking in the experience of the *Sakshatkara* of the *Ishwara* that is central to *Gita*, they have misunderstood the preaching of *Gita*. The extant commentaries and the treatises on *Gita* make understanding it yet more difficult.

The *Acharya* finally says that upon this background, after carefully considering the intent of *Gita*, and its wording and the *Lord's* statements, etc., he undertook the task of clarifying the portent of *Gita* through his *Bhashya*. This is the background of his commentary on *Gita* which one has to keep in mind while reading it.

Jnana and Sannyasa

The *Acharya* says that *Lord Shri Krishna* has clarified in the *Anu-gita* that the *Dharma* propounded in *Gita* is competent to attain the *Moksha* state to its followers. One who is neither religious, nor irreligious, neither a sinner, nor a virtuous man, who does not think of anything and does not have any desires, and remains merged into the *Brahman* with tranquillity, attains to the *Moksha* state.

Hence, the *Lord* says that the *Jnana* is the sign of the *Sannyasa* ('*Jnanam sannyasalakshanam*'). The nature of this *Sannyasa* is described in above words.

It has to be understood that the *Sannyasa* here does not mean the fourth *Ashrama* of *Sannyasa*. One who has attained the *Jnana* is a *Nitya-sannyasin*. One who is a *Nitya-sannyasin* is the wielder of the *Jnana*.

Moksha-sadhana

The *Vedic Pravrittipara Dharma* that is based upon the triad of *Dharma-Artha-Kama*, if added with desire for the *Moksha*, can lead to *Moksha* state if one follows it exactly, and without longing for the sensory objects. If it is followed with desires for pleasures, etc., its result is virtues (*Punya*) and rebirth.

Adharma means lack of desire for the *Moksha*. It leads to sins and sorrows. Both sins and virtues lead to rebirth. Hence, the *Acharya* holds that one who is without sins and virtues, and *dharma* and *Adharma*, attains to the *Moksha*. But he must at the same time be merging into the *Brahman*. That is not possible without *Yoga*. For meditation, one cannot take the *Nirakara Brahman*. Hence, one has to meditate upon the *Saguna Sakara Ishwara*. Thus *Ishwara-pranidhana* is essential for attaining to the *Moksha* state.

Pravrittipara Dharma

The *Acharya* briefs us upon it thus: Prosperity is its objective. It is based upon the *Varnashrama* system. Its result is attainment of pleasures, the *Heavens*, etc. But if this *Dharma* is followed without expectation of its fruits and surrendering to the *Ishwara*, one attains the purity of the *Chitta*. Such a person becomes capable of following the *Jnana-nishttha* and becomes a *Jnanin*. Therefore, the *Pravrittipara Dharma* is capable of leading one to the *Moksha* state. *Gita Shlokas* indicate this viz., the *Karmas* should be surrendered to the *Brahman*; the *Yogins* do the *Karmas* for purifying the *Chitta*, without desiring their fruits; etc.⁹⁹

The Two Nishtthas

These are then the two *Dharmas*, or *Nishtthas*, which have their common objective as the attainment of the *Moksha* state. Their *Dhyeyya* is *Vasudeva*, the *Para-brahman*. *Gita-shastra* is special in guiding to that objective. One who understands it well can attain all the *Purusharthas* i.e. objectives of human existence viz., *Dharma-Artha-Kama-Moksha*.

The *Dharma* that allows fruition of all the *Purusharthas* is therefore, the *Pravrittipara-marga* but which also lays simultaneously stress upon doing the *Karmas* surrendering them to the *Ishwara*. It clearly means that any *Dharma* that does not accept the three *Purusharthas* of *Dharma-Artha-Kama* cannot be the one that is meant here.

Hence, the opinion that the fourth *Ashrama* i.e. the *Sannyasashrama* is a must for attaining the *Moksha* appears to be extreme. The above exposition by the *Acharya*, too, does not insist upon *Sannyasashrama* as a precondition for attaining the *Moksha*. The incidental statements in his *Bhashya* about it being a requirement for realization must be regarded as stray, at best, because he does not say anything about the *Sannyasashrama/Parivrajaka* state in the preface to it.

Our above conclusion concurs with the *Nyaya-shastra* which lays down the tests to determine the purport of a book. Therefore, his statements about the *Sannyasashrama* can be regarded as *obiter dicta*,¹⁰⁰ at the best. This view helps the student of *Gita* and the *Sadhakas* greatly to become free of a twisted topic of *Gita* - that of the compatibility of *Jnana* and *Karmas*.

This is how the *Acharya* explains his intention behind composing the *Gita-bhashya*. It is for those who want to understand *Gita* well.

Jnana-yoga and Karmayoga

We will now look into what the *Lord* says on the two *Nishtthas* viz., the *Jnana-nishttha* and the *Karma-nishttha*. The *Lord* says that *He* has already recounted the two ways of worship (in 2-39, *Gita*) which are most ancient, under the nomenclatures of *Buddhi-toga* (*Yoga*) and *Sankhya-buddhi* (*Jnana*). They are now named differently as the *Jnanayoga* of the *Sankhyas* and the *Karmayoga* of the *Yogins*.¹⁰¹

The *Lord* further clarifies about the matter of *Sannyasa* and *Karma*. *He* says that the *Karmas* are a must to all the beings, right from their birth. Hence, no one can attain the state of *Naishkarmya* (*Naishkarmya-siddhi*) without following the line of the *Karmas* that fall to his lot. The mere renunciation of the *Karmas* i.e. non-doing of the *Karmas* (*Sannyasa*) cannot lead to attaining the *Naishkarmya* state. No one can attain to the *Brahman* by that way.¹⁰²

The word, *Sannyasa*, is used in *Gita* in two ways: 1. Worldly *Sannyasa* i.e. the fourth *Ashrama* called the *Sannyasashrama*; and 2. Renunciation of the fruits of the *Karmas* and desires, the *Nishkama Karmayoga*. This has been already considered by us in this work under '*Ishwara and Worship [Upasana]*', Book 4 - *Karma-Its Nature*. In the present context, the first meaning of this word is implied. This can be seen clearly from the next *Shloka* of *Gita*, 3-5. Saint *Dnyaneshwar* has clarified that the *Jnanayoga* has been described in *Gita* in the context of the *Karmayoga*, and not as its subject proper.

The *Sannyasashrama* requires its initiate to renounce all the *Karmas*, including the *Nitya*, the *Naimittika* and the *Kamyas*, along with the *Nishiddha*. But factually, such a renunciation of the *Karmas* is to be treated as superficial. It does not lead to the state of the *Naishkarmya-siddhi*.

The *Lord* says this is because no one can live for even a moment without doing any *Karma*. Everyone does the *Karmas* according to the dictates of the *Gunas* of the *Prakriti*. The mere show of renunciation of the *Karmas* and controlling the senses is utter falsehood when one cannot stop thinking about the sensory pleasures and objects.¹⁰³ No one with a body can ever stop doing the *Karmas*, whether of voluntary nature or involuntary actions.

Naishkarmya of Karmayoga

The *Lord* thus reflects upon the actual state of the *Sannyasins*, who are called so because of their initiation and conduct of the *Sannyasashrama* and the donning of the saffron robes alone. The way to the *Naishkarmya-siddhi* does not pass through such a *Sannyasa*, no doubt.

Upon this background, the *Lord* now discloses the real state of the *Naishkarmya-siddhas*. He says that the person who controls the senses with his mind and shunning the desires, and follows the *Karmayoga* by the *Karmendriyas*, is the real *Siddha* who has attained the *Naishkarmya* state.¹⁰⁴

The *Karmayoga* is the mainstay of *Gita*. This is amply demonstrated in the above *Shloka*, 3-7, *Gita*. It stands fully defined in it. Its elements are: 1. Control of the senses with mind; 2. Renunciation of the desires for sensory pleasures and objects; and 3. Continuation of the natural actions of the *Karmendriyas*.

***Karmayoga* and Its method of Worship**

The *Lord* tells *Arjuna* that one should perform the allotted *Karmas*. Doing a *Karma* is better than not doing it. One should do it without expectation of its fruits. One should follow his *Svadharm*a. It is the *Yajna*. The *Lord Brahmadeva* has directed men to do it. It is capable of ensuring the best of both the worlds for men. They stand to gain the worldly pleasures by abiding by the *Svadharm*a and also, the *Moksha*.

The Gods and the men are dependent upon each other. One should give their share to the Gods in *Yajnas* and enjoy the remainder. Those who do so are absolved of all their sins.

The *Creation* i.e. *Genesis* is from the *Paramatman*. Its order is: The *Paramatman* → the *Vedas* → the *Karma* → the *Yajnas* → *Parjanya* → *Annam* → *Bhootas*, as we have already noted in '*Ishwara And Worship [Upasana]*' Book 3, *Central Theme of Gita*, of this work.

The *Paramatman* is forever present in the *Yajnas*. Hence men should worship *Him* by following the *Svadharm*a as if they are performing the *Yajna*. One should not desert the *Svadharm*a. It is contrary to the nature's own ways and it is ultimately hazardous for the order of the *Nature*. This we have already noted in this work in '*Inner Secrets of Gita*'.

The way shown by *Lord Shri Krishna* as above is for all the mankind. It is the best way of meeting the demands of this world and attaining the goal of the *Atman* (*Paramartha*). Those who do not follow this simple way of life become strayed and their conduct, sooner, or later, reduces to that of the *Adharma*.

The persons who are given to lust and longing for the sensory pleasures, who desert the *Karmas*, are sinners. Hence, one ought to do the *Karmas* as

per the *Svadharmā* and renounce the desires. This is, in a nutshell, *His* message to the world.

Conduct of the Greats

One who acts upon the advice of the Lord can attain the Karma-yoga-siddhi (accomplishment of the Karmayoga). He dwells in the Atman and enjoys its bliss. He has no duties left to discharge. Yet such Yogins, the Jeevanmuktas, go on doing the Karmas for the sake of the Loka-sangraha, like King Janaka.

Citing the example of *Janaka*, the *Lord* points out to *Arjuna* that it is not proper for anyone to sit idle doing nothing. To emphasize this point, he says that the attained *Yogin* should place an ideal before the people by his behaviour. The people follow the ways of the *Greats*. They accept the things that the *Greats* endorse and behave accordingly.

The *Lord* says that *He* has nothing to do in the three *Lokas* and *He* has nothing to be gained from them. Yet *He* does the *Karmas* incidental upon *His* existence as an *Avatara*. If *He* would not act thus, the people, too, taking *His* example, would start acting accordingly.¹⁰⁵

By *His* such action of not doing the *Karmas*, the people will become inactive, and the cycle of *Creation* will come to an end. The three worlds will be destroyed. It would mean that *He* is the *One* who lead the people astray on the path of the *Adharma*. That will stop the entire process of *Creation* and its purpose will be lost.¹⁰⁶

The above clear dicta of the *Lord* are worth imbibing in our minds. Suppose that everyone was to follow the *Brahmacharya-vrata* all the time, the mankind will be destroyed in just a single generation. Similarly, if everyone stops doing the *Karmas* that are required to be done for day-to-day sustenance, everyone will die because of hunger and thirst. How long then a *Sannyasin* with a begging bowl would live when no one can give him any food, and how long he can do the *Sadhana* for the *Jnana* under such circumstances!

The readers would definitely get the point that those who advocate to all and sundry to desert the *Karmas* and adopt the *Sannyasashrama* have strayed from rational thinking. If the mankind follows their advice, the world, as we know it, will definitely come to an end soon.

The philosopher who advocates thus would have to be called as one who has strayed from the *Dharma* as laid down by *Lord Brahmadeva* when *He* created this world, because the world that works upon the Principle of the settled order (*Rita*) will come to an end. Those who misinterpret the *Lord's*

words thus are doing disservice to the mankind, and also ruining their prospects of enlightenment.

The Acharya Again

Despite what the *Acharya* testifies in the preface to his *Gita-bhashya*, we see him adopting a confusing attitude to the matter in his preamble to the third *Gita* chapter. He appears to be taking the stand that *Karmayoga* does not lead to *Mukti*, contrary to his averments in the preface. Let us see in brief what he says here.

It must be remembered here that this review is based upon the author's own understanding of what he has gathered from reading the *Gita-bhashya* of the *Acharya*, available locally. It may differ from what the other scholars, including the *Sannyasins* of his order, might be thinking about it. No disrespect for the *Acharya* is meant by this submission.

These are the queries and reactions of a commoner upon a general reading of his commentary. The author holds in great esteem the *Acharya*, but thinks independently and boldly raises any questions that logically arise in his mind. The *Acharya* would surely have welcomed such enquiry, being what he was, a universal teacher of great merit. In fact, this author is personally indebted to his order, and himself for his texts, for the guidance he could get on various matters pertaining to the *Adhyatma* and *Sadhana* and recognises his indirect blessings as such.

The *Acharya* mentions that the *Lord* has narrated upon the 1. *Pravrittippara Yoga-buddhi* and 2. *Nivrittippara Sankhya-buddhi* in the second chapter of *Gita*. He asserts that from the *Shloka* - '*Prajahati yada Kaman*'; (2-55, *Gita*) to the *Shloka* - '*Esha te brahmi sthiti partha*'; (2-72, *Gita*), the *Lord* has stated that for those who adopt the *Sankhya-buddhi*, it is absolutely necessary to give up doing all the *Karmas*.

This *Jnana-nishttha* alone can help the *Sadhaka* to attain the *Parabrahman*. Even though the *Lord* had advised *Arjuna* about the *Karmas* that '*Karmanyevadhikaraste ...*'; (2-47, *Gita*), *Gita* does not hold that the *Karmas* lead to the *Moksha*. That is what the *Acharya* says.

The *Shrutis* prescribe that the *Ashramas*, in their consecutive order, are the *Brahmacharya*, the *Grihastha*, the *Vanaprastha* and the *Sannyasa*. However, the *Acharya* insists that according to the *Shrutis*, one who is a *Mumukshu*, should stop doing all the *Karmas* (*Sarvakarma-sannyasa*).

In support of his arguments, he cites variously from the *Shrutis* like, e.g.: One should refrain from all pleasures and adopt to begging (*Bhiksha-vritti*).¹⁰⁷ The *Sannyasa* is the greatest of all the *Tapas*.¹⁰⁸ The *Sannyasa* is the most superior of all the ways.¹⁰⁹ Many have attained the state of the *Amrita* (*Amritatva*), not by the *Karmas*, not by their progeny, not by their wealth, nor by anything else, but by the *Tyaga* (meaning *Sannyasa* in this context) alone.¹¹⁰

The *Acharya* cites the example of *Brihaspati* who, too, had advised *Kacha*, his son, that one should not marry, but adopt the *Sannyasashrama* directly for attaining to the *Ultimate Tattwa*. He quotes from the *Shanti-parva* of the *Mahabharata*: 'The *Jeeva* is bonded by the *Karmas* and attains *Mukti* by the *Jnana*.' However, he goes on record to cite *Gita* wherein the *Lord* has said that all the *Karmas* should be renounced by mind.¹¹¹

This argument merits special consideration since the *Acharya* quotes it in support of his arguments for the *Sannyasashrama*. He does not mean the *Vidvat-sannyasa* i.e. the *Sannyasa* of the *Sankalpas*, and not of the actual *Karmas* by adopting the *Sannyasashrama*. This matter was inspected by us earlier in this work in '*Ishwara and Worship [Upasana]*', Book 4, *Karma - Its Nature*. So, there is no need to repeat what was understood there. Suffice it to say that *Gita* does not advise the begging bowl and the *Sannyasashrama* for enlightenment. What it insists is the *Vidvat-sannyasa*.

Moksha -Sadhana and Attainment

Further the *Acharya* also says that the *Moksha* state is *Akarya* i.e. unattainable by any action. Hence, attaining it is not possible by the *Karmas* or even the *Karma-yoga*. He questions how can the *Asat* give rise to the *Sat*. The *Karmas* are *Asat*. The *Jnana* that is *Sat* cannot arise from them. Hence, he says that the *Moksha* state can only be attained by the *Jnana*, and not by the *Karmas*.

A Reflection on Acharya's Take

We have reviewed the propositions of the *Acharya* on this subject briefly as above. An important question is immediately posed by his averments for the *Mumukshu* whether he should forthwith adopt the *Sannyasashrama* to attain his goal of the *Moksha*. The reader will have to search for its answer by himself because *Shrimat Shankaracharya* was a *Jnanin* and a great pundit, and also the most classical of debaters who had studied the many *Shastras* in depth. None of us can match his intellect that was proverbial. Hence, we cannot take the role of a contestant against him.

Even then, we have to say that the *Shlokas*, '*Prajahati yada kaman ...*'; etc. cited by him here are for describing the state of the *Jeevanmuktas*. It is not proper in their context to deduce the conclusion that one should not do the *Karmas* if intent upon achieving the goal of *Moksha*.

There is no difference between the bodies, and their conduct, of the *Jnanin* and the *Karma-Yogin*. Both need food, drinks, sleep, etc. for sustaining life. The *Shlokas* of *Gita* like '*Na hi kashchitkshanamapi jatu Sharirayatrapati cha te na prasiddhyedakarmanah*'; (3-8), are indicative of it. Hence, it is impossible, even for the *Jnanins*, to renounce the *Karmas* totally.

Extreme Insistence of Sannyasashrama

Again, if Lord Shri Krishna had meant that the *Jnanins* should also renounce the *Karmas* like those who have adopted the *Sannyasashrama*, he could not have said '*Lokasangraha me vapi sampashyankartumarhasi*'; '*Na me parthasti kartavyam*'; and '*Na buddhibhedam janayedajnanam ...*'; (3-20, 22 and 26, *Gita*), etc. Let alone the *Jnanin*, even the Lord has to do the *Karmas*, and especially those that are known as *Vihita* (prescribed by the *Vedas*), and incidental as well.

Accordingly, with great regret, we have to say that we do not concur with the extreme insistence of the *Sannyasashrama* of the *Acharya*. Even Saint *Dnyaneshwar* opines similarly that one should not deviate from the social order of the *Karmas*, and if someone says that he will renounce the *Karmas*, it is futile since he will have to be doing some *Karma* or the other till he lives. (*Dny, Ovis 3-63 and 171, etc.*). Hence, the opinion of the *Acharya* insisting upon the inevitable adoption of the *Sannyasashrama* for attaining enlightenment is in no way useful to the *Sadhakas*.

Asat and Sat

Now the only question remains about whether the *Jnana* can be attained by the *Karmas* or not i.e. by the *Karma-yoga*. One may ask the pertinent question in this context that if this entire *Creation* is *Asat*, then how can the *Jnana* that arises to a being in it can be *Sat*, and the *Karma* alone be the *Asat*. We are constrained to say that the concepts of the *Sat* and the *Asat* are out of context in such a scenario. We may as well pose here a question. In this *Asat* world, the opinion and the doctrines, howsoever erudite, of *Shankaracharya*, who is equally *Asat*, will be equally *Asat*! Both, the *Mumukshu* and the *Jnanin Shankaracharya* are in this *Asat* world, is it not so? Then why not treat the opinion of the *Acharya* as *Asat* and hence, unacceptable? These questions do definitely arise in the minds of an enquirer.

Conclusion

To conclude this game of twisted logic, we have to take recourse finally to the *Lord's* statement, '*Utseedurime loka ...*'; (3-24, *Gita*). The *Shastras* say that in this *Asat* world, the only *Sat* speech is that of the *Lord*. We may ask that when the *Omniscient Lord*, *Shri Krishna*, is showing so much consideration and zeal for the *Karmas*, why should the *Acharya* who has developed his genius feeding upon the *Shastras* show such a distaste for the *Karmas*; why should he advocate the *Sannyasashrama* to the young persons, incapable of renouncing the desires for sensory pleasures, and raise their inactive multitudes even when the *Shastras* have made the provision of adopting it after orderly transit through the other three preliminary *Ashramas*; why should he try to interpret *Gita* as above that will set astray the masses and that, too, in his commentary upon the holy book like *Gita* which is held in the greatest esteem by the billions. All such issues will remain beyond our limited understanding.

Moreover, *Gita* lays emphasis upon the skill of *Yoga* attained through the mind, and not upon the external appearance of attitude and actions. Adopting the *Sannyasashrama*, and still remaining incapable of stopping the aggression of the senses upon the mind, cannot lead to the attainment of the *Moksha*. On the contrary, *Lord Shri Krishna* has advised to do all the *Karmas* without desire for their fruits - ('*Tasmadasaktah satatam karyam karma samachara*'; 3-19, *Gita*). He assures that by following his advice, one is sure to attain to the *Moksha* state.

Reasons Behind Acharya's Opinion

It is possible that, considering the extreme attraction of the masses towards the *Shramana* way of life of the *Buddhists* current in his times, in order to beat it and to resurrect the *Vedic Dharma* to its previous place, he might have interpreted *Gita* the way he did i.e. giving secondary place to the *Karma-yoga* and prime place to the *Sannyasashrama*.

The emphasis he is seen to be laying upon the *Jnanayoga* to buttress the *Parivrajakas* and *Nivrittipara Moksha Dharma* might be on this account. That is the feeling that ignorant persons like us may have. Or maybe, his *Bhashya* is not at all for the likes of us who tread upon the path of the *Karmayoga*. It might be just for the *Jnanins*.

But then why need anybody, let alone the *Acharya*, tell anything to the *Jnanin*, who knows that all? He must be knowing the exact meaning of *Gita*, all by himself. And if he does not know it, how can he qualify to be a *Jnanin*? If it is meant for the *Parivrajakas*, what great difference is there between the *Ajnanin Parivrajaka* and an equally *Ajnanin* common man

like us? What more can the *Parivrajaka* understand from it more than us? Then another question crops up: For whom the *Acharya* has composed his *Bhashya*. It is beyond our capacity to answer.

Another point is seen here - the *Greats* set forth the ideal way by their own conduct. *Acharya* was no doubt the greatest amongst many. Which ideal of conduct did he emulate himself? We can easily see from his known life-sketch that he followed the ideal set forth by *Lord Shri Krishna* that the *Jnanins* should also do the *Karmas*. It was what he followed himself and set forth before the thousands upon thousands of the young *Sannyasins* who took after him.

His work post-*Sannyasashrama* is exemplary and manifold; be it the reestablishment of the *Vedic Dharma* on a stronger foundation; be it the establishment of the four *Dharma-peethas*; be it composing of the many best books and treatises, the *Stotras*, etc., or the work of enlightening others, giving them the *Jnana*, etc. We see the *Acharya* like that, doing many *Karmas* after assuming the *Sannyasashrama*.

These many faculties and this working ethos is most difficult to find in any of the other greats. He has exactly emulated the principles laid down in *Gita* by the *Lord* - '*Sa yatpramanam kurute lokastadanuvartate*'; (3-21, *Gita*). He worked this way all throughout his life, in his unquestionably *Jnanin* state! This is very special of a *Jnanin*!

It appears from his conduct and life that the comments of the *Acharya* of the *Sarvakarma-sannyasa*, or the *Karma-tyaga*, might just be for the *Nitya* and the *Naimittika Karmas*, etc. incidental to the other three preliminary *Ashramas*. But *Lord Shri Krishna* does not concur even with this renunciation of the three *Ashramas* and their *Karmas*. As we have already noted.

In passing, it is to bring to the notice of the readers that the honourable late *Shri Lokamanya Tilak* has delved into great depths upon this much-debated topic in his compendium on *Gita viz., Gita Rahasya*. Those who are further interested in this subject and attendant debate may refer to it. Our objective is not to get into these arguments for the sake of arguments, but to know the subject of the *Yoga* of *Gita* from every possible dimension as per our capacity.

Prakriti and Karmas

Let us now return to the main topic of *Gita* from its third chapter that we were looking into.

Lord Shri Krishna says that the enlightened men should not waylay the *Ajnanins* by disclosing the truths to them for which they are not eligible, and may misunderstand them. As a corollary, it would appear that the way of the *Sannyasashrama*, with renunciation of the *Karmas*, should not be shown to the common man. The *Jnanin* should, in fact, do the *Karmas* well and set up an ideal before them by his own conduct.

Regarding how the *Karmas* ought to be done by the common folks, the *Lord* says that the knaves who try to abandon the *Karmas* fail to understand that all the *Karmas* are done because of the *Gunas* that arise out of the *Prakriti*. When that is so, they, deluded by the *Ahankara*, regard themselves as the *Kartas*.¹¹² Such a fool is foremost amongst those who want to do the *Sarvakarma-sannyasa*, by donning the saffron robes.

The *Lord* says that those who understand the exact relationship between the *Gunas* and the *Karmas*, and know the nature of the *Prakriti*; who know that the *Gunas* are working on themselves to execute the *Karmas*, and that they are not the *Kartas*, tend to rid themselves of the attraction of the senses towards the sensory objects.¹¹³

When we understand the above import of the *Gita Shlokas 3-27 and 28*, we feel inclined to object to the *Acharya's* somewhat adamant view on the absolute necessity of the *Sannyasashrama* for the *Mumukshus*. It is because we see the *Lord* clearly stipulating that the *Gunas* - *Karmas* - *Indriyas* - *Vishayas* all arise out of the intrinsic nature of the *Prakriti*. Appropriating the doership (*Kartritva*) of the *Karmas* to oneself is foolhardy. Hence, just like one cannot insist upon doing the *Karmas*, so also, how one can insist upon rejecting them. That is the point.

Therefore, the purported opinion of the *Acharya* that the *Karma-yogin* will not attain to the *Moksha* is beyond us who see the *Gita* from the prism of Saint *Dnyaneshwar*. With this, without letting our respect for the *Acharya* being affected in any way, let us drop the curtain upon this topic as far as we are concerned.

That way, in fact, this topic dealt with by *Shrimat Shankaracharya* is simply one of theoretical discussion, and pertains to philosophy. Actually, all those who are living in this practical real world and who desire to be emancipated of its evils and sorrows, have to do either one or the other *Karma* throughout life.

If the elephant gone berserk is *Mithya* (virtual, false, illusory), then what the need would be there to run away from it. That is because the one who

has to run away, and also his act of running away, both are equally false (illusory). But the *Sat* that was sitting upon the elephant in the form of its driver was exhorting the *Sannyasin* to run away by his *Sat* words. The one who would not heed his *Sat* words would be crushed under the elephant's feet. That is the *Sat* incident in this *Asat* world, is it not so? What would one gain by playing upon words and mere ivory-tower ideas?

Believing the *Lord's* words, we should take their straightforward meaning. If we get trapped in the illusion of the wordy discourses, we will meet the same fate as that of the foolish *Sannyasin* disciple; and we will be crushed under the heavy feet of the *Samsara*-elephant in no time. Better let us heed the pure words of the *Lord*, keeping faith in *Him* and pay rapt attention to the great gospel of the *Karmayoga* that *He* is spreading through *His* live discourse of *Gita*.

Karmayoga For Commoners

After having explained so many things to *Arjuna* in so many words, the *Lord* now wants to narrate to *Arjuna* the utmost important thing for his maximum welfare. That is the secret of the *Karmayoga*, and its *Ishwara-pranidhana*. It is the most essential advice of the *Lord* to the *Mumukshus*. And the important thing to note is that *He* does not, in it or anywhere else in *Gita*, ask them to adopt the *Sannyasashrama* post-haste and don the saffron robes. On the contrary, *He* has advised them to do the *Karmas*.

He says that the people who are under the influence of the *Prakriti* would definitely be doing the *Karmas*. The *Jnanins* should not advise the *Jnana-marga* to such dullards who take the doership of the *Karmas* upon themselves. They will fail to understand it and go astray from their duties.¹¹⁴

Instead, they should be asked to do all the *Karmas* without any desire for their fruits, etc. Shunning worldly attachments, centring the *Chitta* upon the *Ishwara*, they should surrender the entire *Karmas* to *Him*. The *Lord* further asks *Arjuna* to emulate this method of doing the *Karmas*, and the *Ishwara-pranidhana*, and fight with vigour the battle at hand.¹¹⁵

He further affirms that those who keep faith in *His* words and becoming free of hesitation, follow this *Karma-yoga* constantly, will be rid of the bondages of the *Karmas*, no doubt.¹¹⁶

When one does the *Karmas* by this method, the thought that 'I am the *Karta* and I am doing this *Karma*' will not cross one's mind. It should be kept in mind that the self is not the body but it is the *Chinmaya Tattwa* itself. One

should give up all the desires and keep in mind that the *Karmas* are being done by the body as per the wish of the *Ishwara*. Also, one ought to bear in mind that the *Lord* is the only doer and who gets anything done; and oneself is just an instrument in *His* hands. The *Karmas* done with this spirit do not bind one.

The pleasures of the senses may be enjoyed as per destiny. But they should also be surrendered to the *Lord* by the same method as above. When this method is adopted, one would not be deluded by them.

Thus, we can see that *Lord Shri Krishna* has shown us the way of the *Karmayoga*, call it *Bhakti* or *Yoga*, as one may please. It is the way that has the *Ishwara-pranidhana* at its core. It is known to *Gita* by the various terms like *Karmayoga*, *Buddhiyoga*, *Bhakti*, *Naishkarmya-yoga*, *Sannyasa*, *Karma-sannyasa*, *Karmafala-sannyasa* and *Karmafala-tyaga*, etc. But there is no assertion of the *Sarvakarma-sannyasa*, or the *Sarvakarma-tyaga*, and the implied *Sannyasashrama* of the *Acharya* in it. This is the *Sannyasa* of the *Karmayogins*, and not the *Karmatyaga* of the followers of the fourth *Ashrama* of *Sannyasa*.

The two divisions of this *Karma-sannyasa*, or *Karma-tyaga*, or the *Karmayoga* are: 1. Doing all the *Karmas* by adopting the *Yoga-buddhi* to free oneself from the bondages of the *Karmas*; and 2. To continue doing the *Karmas*, even after freedom from the bondages of the *Karmas*.

The first division is for the *Sadhakas/Mumukshus* and the second one is for the *Jeevanmuktas* as to how they should conduct their affairs in the society.

***Ashraddha* People**

The faithless (*Ashraddha*) people who cannot assimilate this advice of the *Lord* are of two kinds: 1. Those who desert the *Karmas* intentionally; and 2. Those who do the *Karmas*, trapped by desires, and appropriate their doership to themselves.

Such *Ashraddha* people cannot control their *Chitta* and *Indriyas*. About them, the *Lord* says that they do not have faith in *Him*. They do not follow this *Yoga-marga* that *He* had disclosed in the past for the benefit of the common folks. There are many ways prevalent in the world of doing the *Karmas*, rightly or wrongly, and various opinions about the same. Becoming confused by the plethora of these, the fools stray away from the path shown clearly by the *Lord*.¹¹⁷

On this *Shloka* of *Gita*, (3-31), Saint *Shri Dnyaneshwar* has said (*Dny, Ovis 3-194 and 195*) that the faithless people are slaves of the *Prakriti*. They infatuate the senses by providing them with the objects of their desires. They ignore this *Yoga-marga* that the *Lord* has revealed for their permanent good. They insult the *Lord*, treating *Him* as an ordinary person and interpret *His Gita* discourse in any manner that they please. They think that *His* utterances are vain, illusory and at best, intentionally flattering, but idiotic and without context.

Saint *Dnyaneshwar* has used the word *Arthavada* (speaking for gain, eulogism), in this connection. It means that the *Lord's* promises are empty or *He* is telling all things, though not true, just to make the *Ajnanin* do *His* bidding. Some commentators, in order to put forth their own opinions on *Gita*, look at *His* utterances as having some other meaning than plain simple down-to-earth one. *He* has clearly warned us to be on our own while dealing with such folks. At times, we find the *Acharyas* doing the same to propound their own pet philosophical thoughts. The vigilant readers will come across such instances while reading their commentaries on *Gita*.

Saint *Dnyaneshwar* never regards the *Lord's* words as empty. He treats them as being clear, correct, concise and straightforwardly honest; and gives them the due respect they deserve. He does not mislead the *Ajnanin* people about the exact portent of *Gita*. This is a very prominent distinction of his commentary on *Gita*, as compared with the other renowned commentators, including the *Acharyas*.

Indriyas and their Objects

The *Lord* says that the *Indriyas* are very mighty. The *Jnanin*, too, is swayed by them. He, too, has to act according to their dictates. The common man has to be on utmost guard about them. The resolve of the common person to control them and to do the *Karma-tyaga* cannot last long.

Each of the senses have their own objects of attraction. If one wants to control them, one should not abide by their urges. Following their urges is counterproductive to attainment.¹¹⁸ Hence, mere adoption of the *Sannyasashrama* would be of no help in their control. Instead, one should practise, bit by bit, to divert the mind from them and their objects, to reduce their attraction to them. In this manner, it is possible to attain their control.

Svadharma

The *Lord* says that since the *Indriyas* are mighty and controlling, one should try to employ them into following the *Svadharma*.¹¹⁹ As per the *Shastras*, the way to attainment is following the *Svadharma*. Its opposite is the alien *Dharma* (*Para-dharma*).

One should follow it even if it is hard to do so. Following the alien *Dharma*, even if easy and attractive, leads to the downfall of man. Even if one has to die for the sake of the *Svadharma*, it is preferable to following the *Para-dharma*. Training the *Indriyas* to follow the *Karmas* according to one's *Varnashrama* is the *Svadharma*. On the other hand, letting the *Indriyas* behave as they like, and to do any *Karma* that one is attracted to, is tantamount to the *Para-dharma*. Since the *Indriyas* are obstinate, training them to do the desired *Karmas* falls under the *Yogic* practices.

Lord Shri Krishna advises *Arjuna* to follow the *Svadharma*. It is the conduct as per the *Vedas* and the *Shastras*, ordained according to the *Varna* and *Ashrama* of each person. The *Karmas* under it fall into the different categories of the *Nitya Karmas*, the *Naimittika Karmas* and the prescribed (*Vihita*) *Karmas*.

Svadharma in the present context of attainment implies their doing without expecting their fruits, and without *Ahankara*. One should not become involved in their successful completion, or otherwise. Such *Karmas*, done with maximum diligence, are to be offered to the *Ishwara* with devotion in the heart. The senses should not be employed for doing anything other than the *Svakarma*, and actions contrary to it.

We often meet with the word, '*Svadharma*', in *Gita*. It should be understood as above, in a nutshell. **The conduct as per the *Svadharma* as defined above is the *Karma-yoga* of *Gita*.** One who is not eligible to follow the *Jnanayoga* should not attempt to follow it. That action will be contrary to the *Svadharma*. It entails diversion from the right path of the *Karmayoga*.

The *Guru*, too, ought to take into account the capacity and eligibility of his disciple to direct him on the path of either the *Jnanayoga* in some rare cases, or of the *Karmayoga* in almost all the cases. It will be counterproductive for the good of the disciples, and the *Guru* as well, to preach *Shrimat Shankaracharya's Vedanta* to all and sundry.

Fourth Gita Chapter

Next, we will take up certain basic concepts of the *Karmayoga* like the Doctrine of rebirth and birth cycles, the Mysticism behind the *Avataras*, *Karma-Akarma*, etc. through the fourth chapter of *Gita*.

Arjuna was told by the *Lord* that even the *Jnanins* are swayed by the *Indriyas* and have to be constantly on their guard against them. His natural question on it is what can sway the *Jnanins*. The *Lord* had already told about the desires and *Dvesha* (*Kama* and *Krodha*). The *Jnana* is covered by the desires. The *Indriyas*, mind and the *Buddhi* are the mainstay of the desires.

The desires destroy the *Jnana* and the *Vijnana*. It is an extremely dangerous foe of the *Jnanin*. If it is vanquished, one gets to enjoy the bliss of the *Atman*. For it, one has to start with controlling the senses, the mind and the *Buddhi*.

The *Lord* had said that even the *Jnanins* have to follow the urges of the senses, the mind and the *Buddhi* that are under the influence of the three *Gunas* of the *Prakriti*, and owe their existence to them. Hence, the question arises whether an ordinary *Sadhaka* can control these elements.

The *Lord's* advice to follow the *Svadharm*a is beyond questioning. But how the mighty and easily swayed *Indriyas* can be made to act accordingly. One has to take recourse to the *Yoga-buddhi* for it to happen. For that, much practice is required. Therefore, it will be useful to understand how the *Jnanins* reach their state.

Part of this matter was discussed in the earlier portion of this work - '*Inner Secrets of Rajayoga*', *Book-1* and hereinabove. The remaining portion is now to be seen from the fourth chapter of *Gita*.

Philosophy of *Gita*

We have already been well acquainted with the philosophical tenets of *Gita*. The *Adhyatma-shastra* has two divisions, one theoretical and the other practical. They are called *Tattwajnana* and *Yoga* respectively.

Philosophy deals with: The nature of the *Atman*; the *Genesis* and the *Nature*; Mankind and the *Jada-Chetana Creation*, their origin and existence, and their relationship with other elements of *Creation*; the *Parama Tattwa* aka the *Ishwara*, and similar concepts; the expression of the *Jeeva-Jagat-Ishwara* triune, their intrinsic relationship and working together; etc.

The hypothetical and the experiential cum practical, and conjectural part of the *Adhyatma-shastra* has become a vast body of knowledge by accretion since times immemorable by way of: The theories, hypotheses, observations, logic, *Nyaya-shastra-Vaisheshika Darshanas*, etc.; The observations in particular of the *Siddhas* and the *Jeevanmukta*, Saints and seers, etc. and their own experiences in this mystic dimension; Their interpretations of the matter depending upon the state of their understanding and expressive power, and according to the intensity of their urge, and their attainment of the *Chid* as per their *Prarabdha*; The revelations of the *Rishis* who composed the *Upanishadas*; The experiential and extra-sensory wisdom of the world and about the eternal *Truth* gained by the attained souls; Their understanding in their supreme state of the *Jeeva-Jagat-Ishwara* Triune, and its reduction into words in the state of here and now (*Vyutthana Dasha*), in terms vague, intense, twisted or otherwise,; etc.

Moreover, there is yet equally vast, and much more abundant body of literature upon the original thinking of maestros of mysticism, like the *Deepikas*, *Vartikas*, *Prakashikas*, *Bodhamalas*, simple explanations, etc. by the intelligentsia like the pundits, *Acharyas*, scholars, debaters well trained in various tricks of *Vada-Vitanda-Jalpa*, etc., and even by common men. To study all these is beyond the reach of anybody, including the geniuses. This is the nature of the writings on *Gita* and other *Adhyatmika* subjects.

This is only one side of the story. Since this compass of the said subject is practically unfathomable, *Lord Shri Krishna* and Saint *Dnyaneshwar* have reviewed it in great details. However, they have summarised it, from time to time in their compendiums - *Gita* and *Dnyaneshwari* - in a nutshell for the benefit of everybody. We have seen it as the occasions arose.

Experiencing the *Tattwajnana* and Practical Side of *Adhyatma*

To study the theoretical background of *Adhyatma* as above is the first step in the direction of attainment. The first lessons of the *Mumukshu* include it so as to acquaint him with the *Nityanitya-viveka*, gaining the knowledge of what is permanent and what is ephemeral, the differences in the viewpoints of the worldly ways and the esoteric ways, the understanding of the real nature of the world and the existence of the *Jeevas* in it, etc.

The *Mumukshu* is the person who desires to attain to the *Ishwara* while trying to understand and experience the relationship between the *Jeeva-Jagat-Ishwara*. The above theoretical bases are useful only in creating the

desire to travel upon the path to attainment. The actual itinerary on its way passes through the practical side of the *Adhyatma*.

One may read the geography of the world; learn everything about its maps, roadways, rivers, valleys, basins, climate, crops, people and society, etc.; but if one just sits in the armchair at home and does not take the trouble of travelling to various places, then one's knowledge of the world geography will remain just bookish. Hence, to know the geography best, one must travel over the world. Then only one will have the practical knowledge of the world and will be able to reach the destination.

Likewise, after learning the theoretical aspects of the *Adhyatma-shastra*, the *Sadhaka* - the *Mumukshu* - will have to use some means for the *Sakshatkara* of the *Ultimate Truth*. The project to be undertaken for the direct experience of the *Ishwara* and the *Adhyatma*, and their realization in life is known as the *Yoga*. In the preface to his *Gita-bhashya*, the *Acharya*, too, recognising its importance, has stressed need of the direct experience of the *Paramartha*.

On this part of the *Adhyatma*, too, like its theoretical part, there is abundant literature. There are multiple methods of attaining the *Yoga*. The same have been the subject of detailed and comparative study by the scholars and the *Yogins*.

The *Swaroopa* of the *Ishwara* is beyond description. But *His* revelation to the *Siddhas* ought to have the same dimensions. But when describing it in their state post-*Sakshatkara*, they differ a lot. Hence, it is very difficult to arrive at a unified description of *Yoga*. Also, the subject matter is beyond the *Para* state, beyond the 'Word', and hence even the *Siddhas* are unable to describe the details of their *Yoga* experiences exactly.

Lord *Shri Krishna* has acknowledged this in the *Anu-gita* in the *Mahabharata*. On *Arjuna's* request in it to narrate *Gita* exactly as it was done at the *Kurukshetra*. He said that it could not be done because the state of *Yoga* that *He* was in at that time could not be re-enacted even by *Him*!

The many streams of philosophy like the *Dwaita*, the *Adwaita*, the *Dwaitadwaita*, the *Vishishtadwaita*, etc. and *Devatas* and their *Sakshatkara*, etc. arise because of this qualitative uniqueness of the experience of the *Realization* of individual *Yogins*.

Yoga of Gita

The '*Yoga of Gita*' is superior to all the systems because it synthesises the various *Yoga* systems and combines the practically useful basic aspects of other *Yogas*, along with the *Pravrittipara* and the *Nivrittipara* ways of realisation. In fact, the *Yoga* path trodden by everyone has to be the same, basically, based upon the fundamental framework of the World and its *Genesis*. Saint *Dnyaneshwar* appears to endorse this view in *Dnyaneshwari*.¹²⁰

While opening the topic of this *Yoga* in the fourth chapter of *Gita*, the *Lord* says that this *Yoga* is special and it was described by *Him* to the forefathers like *Vivasvana*, etc. It was followed by *Manu* and from him passed on to many others, including the *Rishis*. But due to passage of times, its knowledge degraded, and it lost traction in the world.¹²¹

The *Lord* tells *Arjuna* that he will be narrating to him this *Yoga* that is for the good of the humanity and him, since he is *His* most beloved friend and devotee.¹²² This is in a nutshell the background of the *Yoga of Gita*.

Arjuna is in disbelief to hear the *Lord's* words. He doubts how the *Yoga* could have been taught by *Lord Shri Krishna* to the forefathers. There is a long time-gap in their times.¹²³

The *Lord* explained to him by mentioning the theory of reincarnation of the *Jeevas*, and also that of *His Avataras*.¹²⁴ We have already seen that portion in this work in '*Inner Secrets of Rajayoga*', *Book-1*.

Bhakti in Yoga

Disclosing the intrinsic *Bhakti* in *Yoga*, the *Lord* says that *He* appears before *His Bhaktas* in the form they seek. Those *Bhaktas* are beyond the effects of love, fear and anger. They have become united in *Him*. They are the *Ananya Bhaktas*. They surrender to *Him*. Their hearts are purified by the fire of the *Jnana*. Many such *Bhaktas* have merged into *His Swaroopa*. The wise men know this and take the path of *Yoga* that leads to *Him*.¹²⁵

The *Lord* further says that the pantheon of Gods and Goddesses is ultimately but one in *Swaroopa*. The *Bhaktas* who worship a *Devata* obtain the blessings of an individual God or Goddess. They get the desired objects through them. In the *Mrityuloka*, the worship of Gods and Goddesses yield quick results.¹²⁶

Ishwara and His Karmas

The *Lord* has created the world and *Genesis*, with its four-fold order of the *Varnas* for the humankind. *He* is known as the *Creator* of this world. But

really speaking, *He* is not its *Karta*. *He* is the *Avyaya Purushottama*. That is because the *Karmas* do not bind *Him*. Since *He* is aloof from the fruits of *His Karmas*, *He* remains the *Akarta* despite executing the *Karmas*. Those who understand this secret are also not bound by the *Karmas*.¹²⁷

The *Jnanins* regard *His Swaroopa* as such and themselves do the *Karmas* likewise. They attained the *Naishkarmya-siddhi* by this practice. The *Mumukshus* follow their suit. The *Lord* advises *Arjuna* to do the *Karmas*, likewise.¹²⁸

Karma and Akarma

Another important topic from the *Fourth* chapter of *Gita* is that of what is *Akarma* as related to the *Karma*. The *Lord* says that even the most intelligent thinkers are unable to say clearly which *Karmas* should be done and which not. Therefore, *He* is now defining the *Karmas* that lead to emancipation from this world.¹²⁹

He says that one ought to know what the *Karmas*, *Akarmas* and the *Vikarmas* are. This can be known only through the penetrating intellect because the subject matter is intricate due to the unfathomable nature of the *Karmas*.¹³⁰

The *Lord* clarifies that one who sees the *Akarma* in the *Karma*, and vice versa, is definitely the most intelligent person and a *Yogin*. Becoming endowed with the *Naishkarmya-siddhi*, he can do all the *Karmas*.¹³¹

Shankara on Karma-Akarma

It is essential to see what the *Acharya* says on this subject of *Karma* and *Akarma*. It reveals the intricacy of the matter. He says that it is foolish to regard the actions that take place because of the body as *Karmas* and to treat inactivity as *Akarma*. How could the *Lord* take such a mundane meaning of the *Karma* and the *Akarma*, and if it were so, why would the scholars and pundits be baffled on this issue?

But his own statement on the matter is baffling. He says that the actions of the body are the *Karmas*. Their lack is the *Akarma*. One who sees the *Karma* in the *Akarma* and vice versa is the most intelligent person and a *Yogin* who does all the *Karmas*.

He means that one ought to recognise the *Atman* is *Akarta* even if the *Karmas* get done by the body. The absence of the *Karma* in the body should be treated as the *Karma*. He has further qualified his statements saying that the *Karma-tyaga* and the non-doing of the *Karmas* are not

Akarma but *Karmas* only. All these statements of his are confusing to common men like us.

Saint Dnyaneshwar on Karma-Akarma

Let us now see what the Saint has to say on this issue. He says that the natural state of the *Atman* that gives rise to the *Creation* should be called the *Karma*. (Also, ref. 8-3, *Gita*). One ought to know about it first in details. Then one should understand the special *Karmas* that are prescribed for the *Varnas* and the *Ashramas*. It is called the *Vihita Karma*. Then one should know what is the *Nishiddha Karma*. Once this all is known and acted upon, the *Mumukshu* would remain free of the bondages of the *Karmas*. The entire *Creation* is *Karma*-oriented. Its nature is unfathomable. To know it all is really greatly difficult.

Comparison

The *Acharya* has made intense arguments to define the *Karma*, the *Akarma* and the *Vikarma* while commenting upon the three *Gita Shlokas*, 4-16 to 18. It is just for defeating the counterarguments of other contestants. His meaning is just the following:

1. *Karma* means the *Karma* as prescribed by the *Shastras* which ought to be done. It cannot be renounced. The *Karmas* as per the *Varnashrama* system fall into this category. But Saint *Dnyaneshwar* calls the state of the *Atman* that gave rise to the *Creation* as the *Karma*. This is in consonance with the definition of the *Karma* given in *Gita Shloka* 8-3.¹³² The appearance of the *Creation* in the *Avyakta* state without a *Karta* is called the *Karma* there.

2. The *Acharya* says that the *Vikarma* is the *Karma* that is proscribed by the *Shastras*. Saint *Dnyaneshwar* does not define it; although he has said that one ought to know what is the *Nishiddha Karma*. It is not clear if it means the *Nishiddha Karmas* as the *Vikarma*. But they are proscribed by the *Shastras*.

3. The *Acharya* makes a pun on the word *Akarma*. He means the *Swaroop* of the *Atman* by the *Akarma*. We have seen how he has derided calling the lack of actions of the body as the *Akarma* and later on, reversing his stand, he accepts it while trying to find a consonant meaning of '*Akarmani cha karma yah (pashyet)*'.

Saint *Dnyaneshwar* has, however, not entered upon this controversy. Following upon the say of the *Lord* that the matter regarding *Karma-*

Akarma-Vikarma is unfathomable, he has avoided detailed theoretical discussion on it.

He has only opined that the cause behind the *Karma* of giving rise to the *Creation* should be recognised. The *Creation* has no cause and no *Karta*.¹³³ This issue has been already seen by us in this work in '*Inner Secret of Rajayoga*', *Book-3*.

The Saint describes the matter in such a way that would be useful to the *Sadhakas*, instead of a mere theoretical exposition of it. He has asked them to understand what are the *Vihita Karma*, the *Nishiddha Karma* and the *Karma*.

To avoid detailing upon the duet of the *Karma-Akarma*, he just describes the nature of the attained souls when dealing with the *Gita Shloka* - '*Akarmani cha karma yah (pashyet)*'. But it has served the desired purpose to reveal the exact meaning of 'seeing the *Karma* in the *Akarma* and the *Akarma* in the *Karma*'.

He has said that the *Karma* i.e. the state of the *Creation* is a nullity. It is an illusion. To imagine the *Dwaita* in the place of the original *Adwaita* is an impossibility. Hence, the entire *Karma* as defined above is non-existent. It does not take place at all. To recognise this state of the *Creation* is what is 'seeing the *Akarma* in the *Karma*'. He, by the way, indicates to the *Sadhakas* that they should shun desires for the fruits of their *Karmas*.

To recognise while doing the *Karmas* that we are not the *Kartas* means being *Akarmaka* (state of non-doing the *Karmas*). It is from this point of view that he can say that one who is united with the *Akarma* i.e. the *Parabrahman*, with the state of the *Naishkarmya*, does the *Karma* i.e. the *Creation*; although not doing any *Karma*. This is his take from the state of the *Dwaita*.

The attained soul, the *Jnanin*, does not have any consciousness about his state. How he does act is known from the *Gita Shloka*, 13-13.¹³⁴ It has been seen in details by us in this work - '*Inner Secret of Rajayoga*', *Book-3*.

Naishkarmya-siddhi

This background of the triad of the *Karma-Akarma-Vikarma*, and the *Gita Shlokas*, 4-16, 17 and 18 is immediately connected with the next *Gita Shlokas*, 4-19 to 22 since they contain the description of the attained soul. That is probably the reason for the Saint taking the stand on the *Karma-Akarma* subject, in consonance with them (4-19 to 22, *Gita*).

The *Lord* says that all the *Karmas* done without any desire and the *Sankalpa* get burnt by the *Jnanagni* (the fire of the *Jnana*). Those who do the *Karmas* like this are called the pundits by the *Jnanins*.¹³⁵ The person who, shunning the longing for the fruits of the *Karmas* and remaining aloof from the world, remains forever absorbed in the *Paramatman*, does not do any *Karma* even if seen to be doing so.¹³⁶

It is because A person who shuns the *Karmafalas*, conquering the *Indriyas* and banishing the desires for pleasures from his heart, can do only bodily *Karma* (actions). He is not affected by the *Karmas*. Hence there arises no bondage of the *Karma* to him. He remains aloof from the afflictions of doing the *Karmas* which makes the *Jeeva* go through the eternal cycle of the world (*Samsara*).¹³⁷

The *Lord* further says that the person is not bound by the *Karmas* he does who is happy with whatever he gets, is free from the duets of desires and anguish (*Raga* and *Dvesha*), etc., does not covet what others have and treats the success and failure of the *Karmas* with equanimity.¹³⁸ Saint *Dnyaneshwar* says that such persons are beyond the *Trigunas*, even if living in the bodily form.

Epilogue

We have delved upon the subject of *Karma* of the fourth chapter of *Gita* thus. Further *Shloka*, 4-24, describes in a nutshell the conduct of the *Jeevanmuktas* who do the *Karmas* for *Yajnas*, imbuing them in the *Brahman*. That and the other matters from the forth *Gita* chapter regarding the various *Yajnas* of *Gita* have been already dealt with by us while considering the concept of *Yajna* in this work - '*Inner Secrets of Rajayoga*', *Book-1*.

It was also seen there that the *Karmayogin* who has adopted the attitude of *Yoga* and does all the *Karmas* after becoming clear about the *Swaroopa* of the *Atman*, is not bound by the *Karmas* he does.¹³⁹ Hence the *Lord* directed *Arjuna* to sunder the bonds of the *Ajnana* by the sword of the *Jnana*, and thus freed from the bondages of the *Karmas*, do all the *Karmas*, and especially, the *Karma* at hand, that of fighting the battle.¹⁴⁰

This clear-cut message of the *Lord* should have set at rest all the doubts of *Arjuna* about what to do next upon the battleground. Be it as it is; for the entire humanity and the *Sadhakas*, in particular, it is positive for the conceptual understanding of the *Karmas* and for practical purposes of the *Karma-yoga*. The fourth *Gita* chapter thus comes to a close.

Fifth Gita Chapter

Though we can clearly understand the *Lord's* above message, *Arjuna's* heart was not at rest, agitated as it was by the tumultuous upheavals it had been going through at the thoughts of having to slay the elders like *Bhishma* and *Drona*, in particular, and other relatives. Hence, he is not satisfied with the *Lord's* dicta as above.

In particular, he sees some kind of contradiction in the *Lord's* directions in the *Gita Shlokas*, 4-41 and 42. The *Lord* had asked him to renounce the *Karmas* (*Sannyasa* of the *Karmas*) ('*Yogasannyastakarmanam*'; 4-41) and in the same breath, asked him to take action (*Uttishttha*) ('*Yogamatishthottishttha bharata*'; 4-42). This is the background of the fifth chapter of *Gita*, the last one that we propose to examine under this *Book*.

Sannyasa and Karma

Arjuna asks the *Lord* that *He* is prescribing the *Sannyasa* of the *Karmas* while at the same time, asking him to take up to the *Karmayoga*. He requests the *Lord* to say clearly which of these is really helpful.¹⁴¹

Though the last two *Shlokas* of *Gita's* fourth chapter, 4-41 and 42, are generally taken to mean the that the *Lord* is advocating *Karma-sannyasa* and the *Karmayoga*, Saint *Dnyaneshwar* does not interpret that way. He simply puts it like this: 'The *Ajnana*, even if staunch, can be destroyed by the sword of the *Jnana*. Hence, O *Arjuna*! Destroy this *Ajnana*, and the illusion of this world forthwith with it.'

He sees the remedy of *Jnana* here, whereas, *Gita* is prescribing the *Sannyasa* of the *Karmas* by taking recourse to the *Yoga*. Before this occasion, the *Lord* had asked *Arjuna* from time to time to follow the *Yoga*. Also, *He* had mentioned the two ways - The *Jnana-marga* and the *Karma-marga*.¹⁴² It is seen that the *Lord* is synchronising these two consistently. But *Arjuna* intends to know the real difference between the two paths. Hence, he poses the question as in the *Gita Shloka*, 5-1 above.

Sadhakas and Arjuna

Actually, the *Lord* had used the words, '*Yogasannyastakarmanam*' i.e. renounce the *Karmas* (*Sannyasa*) taking recourse to the *Yoga*'. *He* had not said anything like the '*Karma-tyaga*' or the '*Karmasannyasa*' or adopt the fourth *Ashrama* of *Sannyasa* or to stop doing the *Karmas*.

One may think that *Arjuna* appears to be still confused, may be because of his older notions on hearsay of *Adhyatmika* knowledge e.g. the *Jnanin* has

not to do the *Karmas*; the bondage is sundered by the *Jnana*; the *Sannyasin*, (even if just for namesake) is the *Jnanin*; and doing the *Karmas* is not required in the *Jnana-marga*; etc.

That is too much to say about the most intelligent man that he was, but this is the web of the words which confuses many an ordinary *Sadhaka*. The *Mumukshus*, many a times apply their own logic to various matters they hear about the *Adhyatma*. They can surmise wrongly that the *Karmas* have no place in the *Jnana-marga*; the *Karmayoga* is very inferior to the *Jnana-marga*; etc. The ordinary people do not usually understand the difference between '*Karma-sannyasa*' and to stop doing the *Karmas*.

Probably, to educate such *Mumukshus* on this matter of great importance, *Gita* has posed this pertinent question through *Arjuna*. We will treat this matter accordingly because we have already noted how much confusion has been created by the pundits on the word '*Sannyasa*' of *Gita*. Without entering into their debates, we will consider this issue from the point of utility to the *Sadhakas*.

Karma-yoga's Specialty

The *Lord* answers that both the *Sannyasa* and the *Karmayoga* lead to the *Moksha* state. But the *Karmayoga* is special in comparison with the *Karma-sannyasa*. One who does not hate anyone, who does not desire anything, is to be regarded as the *Nitya-sannyasin*. The person who is free of the duets of the opposites like desires and anguish, etc. can easily rid the bondages of the *Karma*.¹⁴³ We notice that the *Lord* has given preference to the *Karmayoga* over the *Karma-sannyasa*.

Saint *Dnyaneshwar* says that the *Karmayoga* is preferable to the *Sannyasa* for all the ordinary men, women, and persons of low merit. This *Yoga* affords the same results as those of the *Sannyasa*. But one should know whom to call the *Sannyasin*. Then one can easily understand that there is no difference between the *Sannyasa* and the *Yoga*.

Thereafter, Saint *Dnyaneshwar* explains what is actually the *Sannyasa*. It has nothing to do with deserting the home and the relatives, etc. as is popularly understood by the word *Sannyasa*. It is not the state of the *Sannyasin* who has adopted the fourth *Ashrama*. Saint *Dnyaneshwar* says that the real *Sannyasin* of *Gita* is the one who is steady at heart, who does not have *Ahankara*, who does not do the *Sankalpas*, who always rests his heart in the *Atman* is the *Nitya* (forever) *Sannyasin*. There is no need to desert the worldly matters for it since he has no attachment to anything or anybody.

Hence, in his opinion, there is no difference between the *Karma-sannyasa* and the *Karmayoga*. Renouncing the *Sankalpa* - *Fala-tyaga* - not expecting any fruits of actions - *Nishkama Karma* are some of the attributes of the *Karma-sannyasa* of Saint *Dnyaneshwar*. It is, in no way, different from the *Karma-yoga*. Really speaking, they are one and the same.

Lord Shri Krishna, too, says that it is only the ignorant who say that the *Jana-marga* (*Sankhya*) and the *Yoga* (*Karma-marga*) differ from each other. The pundits do not say it. In each of them, the results of both are combined together and one who follows either of these paths is rewarded with the same fruit. Followers of each of them attain the same state. Those who understand this that the *Sankhya* is the *Yoga* are the real cognoscenti.¹⁴⁴

The *Lord* emphasizes that the *Yoga-marga* is imperative to attain to *Moksha*. He says that attaining the *Sannyasa* without recourse to the *Karmayoga* is very difficult. The *Yogin* attains to the *Brahman* earlier and easily, without any travails.¹⁴⁵

Sannyasa here means the *Sankalpa-tyaga*, destruction of the desires. But the person who attempts this forcibly by trying to control the mind finds it very difficult to accomplish it because the mind is very fickle and unsteady. It can only be brought under control by employing the *Yogic* practices. This has to be borne in mind for further discussion on this topic.

We need to also consider the comment by some pundits and scholars that the result of the *Karmayoga* is the *Jnana* and that of the *Jnana* is the *Moksha* state. Either the result of *Moksha* from the *Karmayoga* has to arise from it without the stage of *Jnana*, or *Karmayoga* → *Jnana* → *Moksha* might be the trajectory of the *Karmayoga* path.

Anyhow, there is the prevalent notion that the *Jnana* means the *Moksha*; the *Sankhya* means the *Jnana*. Similarly, the *Sannyasa* means *Sankhya*, or the *Jnana*, or the *Moksha*. Looked from this angle, the path of *Karmayoga* would appear to be *Karmayoga* → *Jnana* = *Moksha*. The *Jnana* is said to be unattainable without the *Sannyasa*; and the *Sannyasa* is not possible without the *Karmayoga*.

All this discussion has one and only one conclusion for the *Sadhakas* in the context of the *Sadhana*. It is that for all the ordinary persons, there is no escape from the *Karmayoga* for *Moksha*. The persons to attain to the *Jnana* without *Yoga* are but an extreme rarity. Saint *Dnyaneshwar* has

attested to it.¹⁴⁶ The *Sannyasa* might result on destruction of the *Ajnana* in such rare cases.¹⁴⁷ Except such few fortunate persons, all the rest of the humanity has to tread the path of the *Karmayoga*.

Adhyatma does not abide by chance occurrences. The *Yoga-shastra* is totally against it. *Gita* is told for the attainment of the *Brahma-vidya* through *Yoga-shastra*. It is but natural for it not to uphold this accidental *Sannyasa* for the humanity. On the contrary, the *Yoga-shastra* believes in practice and sincere efforts at it. Hence, it naturally supports the *Karmayoga*, rather than the *Sannyasa* of that kind. Those desirous of attaining the real *Sannyasa* have no alternative to the *Yoga-marga*.

Karmayoga-siddhi

Gita describes the *Karmayogin* in the following words: He is pure of *Chitta*. Having conquered the *Indriyas*, he has control over the self. Attaining unity with all the *Bhootas*, such a *Yogin* is not afflicted by the *Karmas* even if doing them.¹⁴⁸

The *Yogin* who has attained to the *Supreme Tattwa*, while doing anything - seeing, hearing, touching, smelling, eating, speaking, giving and taking, closing and opening the eyes - does not think that he is doing these things. He understands that the senses are acting upon their objects.¹⁴⁹

The *Yogin*, who surrenders all the *Karmas* into the *Brahman* and renounces the longing for their fruits, remains unaffected by their outcome just like the leaf of the lotus plant, which, though it remains floating upon water, does not become wet by it.¹⁵⁰

Saint *Dnyaneshwar* says that it is like the lamp inside a house. The people inside do their actions in its light; but the light remains aloof from their actions. The *Yogin* is united with the *Chaitanya* in the light of which his actions take place. Hence, he remains unaffected by them. This is actually the state of the *Jeevanmukti*.

Real Sannyasin

The *Lord* says that such a *Yogin* is the real *Sannyasin*. The *Yogin* does the *Karmas* through the mind, body, *Buddhi* and the senses, without desire for their fruits. Because he renounces the *Karmafalas*, keeping his *Chitta* pure, he attains the *Moksha* I.e. *Shanti* (the *Brahman*). Others do the *Karmas* desiring their fruits. Therefore, they become bound by them.¹⁵¹

Even if doing all the *Karmas*, the *Yogin* is the real *Sannyasin* who has renounced all the *Karmas* from his heart (*Antahkarana*) by controlling the

senses. Because he dwells happily in this '*City (body) of the Nine Gates*' without doing or getting done anything.¹⁵²

Here, the *Lord* defines the true *Sannyasin*. Accordingly, such a *Sannyasin* does all the *Karmas*. There is no need for him to don the saffron robes and adopt the *Sannyasashrama*. It is to reiterate that the real *Sannyasa* and the *Sannyasashrama* have no connection whatsoever.

Sannyasashrama

Saint *Dnyaneshwar*, too, towing the line of the *Lord*, says likewise. He has distinguished clearly between the *Yati* of the *Sannyasashrama*, and the *Nitya-sannyasin* who has attained the true state of the *Sannyasa* by following the *Karmayoga*.¹⁵³ On getting this reconfirmation from him, there is absolutely no need to link up the *Sannyasashrama* with the *Adhyatma*.

The importance of the *Sannyasashrama* is for different reasons. It helps remaining away from the social circumstances that generate the *Vikaras* like the desires and anguish, etc. in the minds of people. This can, at best, be treated as a secondary step in *Sadhana* (*Gauni Sadhana*). It is akin to trying to follow the elementary practices of the *Yama-Niyamas*, *Tapasah*, etc. It is an effort to attain the *Vairagya* by following this practice for many birth cycles. It is, however, doubtful how far it will result in the *Vairagya* by such a forced isolation from the family and the society, and abstention from sensory pleasures.

Acting in accordance with the *Shrutis* and *Smritis* which prescribe to the followers of the *Vedic* religion to adopt the four *Ashramas*, in succession, is another reason for the *Sannyasashrama*. The *Astikas* (believers) who follow this practice out of *Shraddha* will be rewarded with the *Vyavasayatmika Buddhi* after many births and ultimately, achieving control over the self.

Another point is that those who tread upon the path of the *Vedic Dharma* do get the assistance of the *Lord* in the matter, no doubt.

Even if so, it is fraught with disasters to adopt the *Sannyasashrama* for its own sake, without fulfilling the obligations of the other *Ashramas*. It also leads to disturbing the social order. The willy-nilly entry into the *Sannyasashrama*, and its likes, by all, including men and women, may lead to downfall of the order of the *Sannyasins*, as history is witness to similar thing in another religion.

Of course, there can be the exceptions like the *Acharya* who are not ordinary folks. Considering their work of the *Loka-sangraha*, such *Greats* attain to the state of the *Vibhootis*. Our comments are restricted to the common men and ordinary *Sadhakas*. This is not to deride the utility of the *Sannyasashrama* but just to show that such a *Sannyasa* of the fourth *Ashrama* cannot be compared to the *Naishkarmya* that *Gita* underscores.

Jeevanmukti

The attained person's *Karmas* are like those of the *Ishwara*. They are without the *Ahankara* and not binding. While on the topic of the *Ishwara-pranidhana*, we have considered the nature of the *Ishwara* from the *Patanjala Yoga-sootras*. The *Ishwara* does not have any connection with the *Kleshas*, the *Karmas*, the *Karma-vipaka* and the *Vasanashaya*.¹⁵⁴

Gita and *Dnyaneshwari*, too, accept that the *Ishwara* is like this. The following *Gita Shlokas* adduce to this fact, though in a different context. They reveal the *Swaroop* of the *Nitya-sannyasin* i.e. the *Ishwara* and the *Yoga-sannyasin* who is the *Jnanin* and a *Jeevanmukta*.

The *Lord* says that the people think that the *Ishwara* is the only power in the world that does and gets done everything here. But the *Ishwara* does not do anything, including the *Creation* and experiencing the fruits of that action. All these *Karmas* attributed to the *Ishwara* by the common men are actually the workings of the *Prakriti* which by its nature, does it all.¹⁵⁵

The fruits of the *Karmas* of the beings like sins, etc. are neither created by *Him*, nor does he give those to the people. That is the action of the *Prakriti*. But those whose *Jnana* is garbed in the *Ajnana*, who have not had the *Sakshatkara* of the *Ishwara*, come under the influence of the *Maya* and give credit to the act of *Creation* to *Him*.¹⁵⁶

But those whose *Ajnana* is destroyed by the experiential knowledge of the *Ishwara* can see clearly in the light of that *Jnana* that the *Parama Tattwa* is non-acting (*Nishkarma*), just like one sees the things clearly in the sunlight.¹⁵⁷

Bhaktas and Jeevanmukti

The *Shastras* describe the state of the *Jeevanmuktas*. The *Lord* is also enraptured in doing so because the *Jeevanmuktas* are the true *Bhaktas*.

He further says that on attaining this state, possible due to following the *Karmayoga*, the *Ajnana* vanishes, and the direct *Jnana* is attained. The *Jeevanmukta* sees the entire world as *Nitya-mukta* like himself. His *Buddhi*

becomes purified by that *Jnana*. It, with his *Chitta*, becomes united with the *Paramatman*. He unites with the *Paramatman* thus. For such a *Yogin*, there is no birth or death.¹⁵⁸

This is the state of the *Sanjeevana Samadhi*. The *Lord* says in the eighth chapter of *Gita* that such *Yogins* are beyond the *Shukla* and the *Krishna Gatis*. The *Lord* now says that such a *Yogin*, endowed with the wisdom and humility, is the pundit, because he does not see any difference between the *Bhootas* e.g. between the *Brahmin*, the cow, the elephant, the lowliest of the humans and the dog, etc.¹⁵⁹

State in *Brahman*

Lord Shri Krishna further says that the *Yogin* is stationed in the *Brahman*. They have equanimity of mind and are unaffected by the cycles of *Creation* of birth and death. The *Brahman* is likewise equanimous and beyond the *Trigunas*. The *Brahma-jnanin Jeevanmuktas* station in it. They are not overjoyed with attaining what they like, and are not disheartened if undesired results befall. Their *Buddhi* is static, unmoved by anything. They have no attractions to the worldly objects.¹⁶⁰

The *Jeevanmukta* is the *Paramatman* in the *Saguna* form. The *Shrutis* say that one who knows the *Brahman* becomes the *Brahman*.¹⁶¹ The *Lord* further says that they attain the pleasure in their hearts who lack longing for the bodily pleasures. The *Jeevanmukta* who has merged into the *Brahman* gets to enjoy unbound pleasure in himself.

The *Lord* says, 'O *Arjuna*! The pleasures that result from the coming together of external objects and the *Indriyas* cause sorrows. Those who enjoy limitless non-depleting bliss of the *Atman* do not attach themselves to the pleasures of the senses. They know very well that such pleasures have beginnings and ends'.¹⁶²

They are the *Jnanins* and the *Yogins* who can sustain the assaults of the desires and anguish (*Kama* and *Krodha*). They are forever happy in whatever be their state. They who enjoy the bliss of the *Atman*, enjoy the *Atman*. They have the light within their hearts. Verily, they are the *Brahman*.¹⁶³

They have attained the *Moksha* state. Their every sin and *Ajnana* are destroyed. They transcend the *Dwaita*. They, who are benefactors of all the beings, enjoy the *Moksha* state here in this body. They are the *Jeevanmuktas*.¹⁶⁴

The *Lord* reiterates that freed of the duet of desires and anguish, and controlled of mind, they are the *Brahman* inside and outside. This is the state of the *Moksha* they have attained. Knowing the *Lord* as the enjoyer of all the *Yajnas* and the *Tapasah*, the *Ishwara* of all the *Ishwaras*, and the benefactor and friend of all the beings, they rest in the *Brahman* (*Shanti*) forever.¹⁶⁵

Amritanubhava

Saint *Dnyaneshwar*, too, was enjoying the description of the *Jeevanmuktas* which he made more elaborate in *Dnyaneshwari* (*Ovis*, 5-76 to 149) than the *Lord's* own (5- 16 to 29, *Gita*). He was made to stop it by his *Guru*, Saint *Nivrittinatha*, and asked to take up narration on further chapter of *Gita*.

Saint *Dnyaneshwar* complied with his *Guru's* wish. But he did describe the *Jeevanmukta* state in great details in his other composition - *Amritanubhava*. There is another allied chapter in it, that of *Jnana-khandana* (end of *Jnana*). It will be educative to have a brief look into both these subjects from *Amritanubhava*. Let us turn to it then.

Jnana-khandana (End of Jnana)

The *Jeevanmukti* destroys both, the *Jnana* and the *Ajnana*. One gets that state by the grace of the *Guru*. Saint *Dnyaneshwar* says that 'He has rendered him into himself. He does not have the *Jnana* of the *Ajnana*. Calling this state as seated in the *Atman* is insufficient to describe it. It cannot be called the *Kaivalya*, nor it is the *Svasamvitti*. How can the *Chidatman* have the *Kaivalya* state?'

'The *Gurudeva* got me seated here in this place because I was not enough to accommodate myself. But the *Vacha* that can describe this matter is not yet born. None can see me and recognize this state of the *Swaroop*.'

'Who can experience me? One who tries it will become one with me. To be seen, and not to be seen, are not my attributes. This is my state. Does the *Atman* ever appear or disappear? How to describe this state? It is beyond words. How would the *Ajnana* appear before me? How would the dead *Maya* become live again? Where the *Ajnana* has vanished, what use is the *Jnana* in this state? The lamps are lit at night. What use they have in the day?

Not knowing anything is *Ajnana*. That by which everything is known is the *Jnana*. But why the *Jnana* should be born out of the *Ajnana*? If the *Jnana* goes to meet the *Ajnana*, both will become one. Then how can these

two be born out of the it? The *Jnana* and the *Ajnana* of the *Chaitanya* are both inconceivable ideas. The Sun of the *Chit* (*Chidaditya*) rises in the Sky of the *Chit* (*Chidgagana*), making both, the *Jnana* and the *Ajnana*, vanish.

Jeevanmukta State

The *Great* one in whose *Chidgagana* the *Chidaditya* has arisen is the *Jeevanmukta*. Saint *Dnyaneshwar* portrays him using many a simile in *Amritanubhava*.

He says that: 'The fragrance has become the nose smelling it. The word has become the ears. The mirror has become the eye. The *Drishya*, likewise, has become the *Drashta*. The damsel, becoming the man, has been enjoying with herself. The sleeping man has become the sleep and enjoying it.'

'The gold is bedecking itself by becoming the ornaments. Like it all, the *Adwaya* has appeared in the *Triputi*, becoming all one. There is no distinction between the observer, the observed and the act of observation. The *Bheda* has disappeared in the *Jnapti* (consciousness). A flower with thousands of petals in it is just but one in itself. Likewise, the *Jeevanmukta*, although enjoying thousand-fold experiences anew, remains wedded to the self-same *Brahmi* state. It does not alter with every new experience.'

'Even if the senses of the *Jeevanmukta* run towards their objects of pleasure, he sees himself in them. It is like the sight seeing itself in a mirror. The ornaments made from gold may be different, but all of them is gold. If one takes the waves on water in hand, it is water only. The tongue should taste itself; there is nothing other than fragrance in the camphor. **Like that, the *Atman* is bedecked in itself in various objects and beings. It alone breathes through the senses and their objects.**'

'Remaining firm in that state of *Nivritti*, various *Karmas* get done. Hence, even if the *Jeevanmukta* does any transaction of the *Dwaitin* nature, it reduces ultimately to the *Adwaita* state. The *Jeevanmukta* is the true *Jnanin Bhakta*, and his enjoying the pleasures is much higher than gaining the state of *Kaivalya*. This is the *Jnana Bhakti*. The *Jeevanmukta* is God in bodily form.'

'Since this is the state of the *Bhakta* and his God, it is the God *Himself* who is worshipping *Himself*. In a mountain, the temple be carved. Then an idol of the God be also carved therein. Lastly, the worshipper *Bhakta* be carved in it with all the material of worship like the flowers, etc. Like these all are from the same rock, the God-*Bhakta* and everything connected to worship

come from the same *Chit Tattwa*. In that state, there is no scope for the *Karma*, *Akarma*, *Vikarma* and *Nishkarma*.'

In this manner, Saint *Dnyaneshwar* describes the state of the *Jeevanmukta*. It portrays the confluence of the *Jnana*, the *Yoga* and the *Bhakti* along with the *Karma* synchronously. One who treads this path of unique worship attains the highest state - that of the *Sanjeevana Samadhi*.

The Saint further says that: 'If the *Jeevanmukta* does *Bhakti* or not, the *Bhakti* itself is personified by his self. Such a *Bhakta* is the *Shiva* incarnate. The *Karma* and the *Akarma* disappear for him. The *Bhakti* and the *Abhakti* live together in him. Who can describe that state? The *Upanishadas* tried a lot to do it. But where the *Vedas* became mute while trying to describe the *Atman*, what would the *Upanishadas* do? The *Brahman* that is described as '*Neti*', '*Neti*', how would it be described otherwise? Their attempts fail, necessarily.'

The *Nasadiya Sookta* describes the state of the *Brahman* as neither the *Sat*, nor the *Asat*. *Gita* also describes it in words: '*Na sattanasaduchyate*'; (13-12, *Gita*).

'Wherever such a *Bhakta* steps in, that place becomes the place of the *Lord Shiva*. Whatever he sees becomes *Shiva*. Who can see the play of the *Dwaitadwaita* in that state that goes on between him and the *Atman*? This is the *Bhakti*, untouched by the *Karma* and the *Jnana*.'

'*Rishis* like *Narada* and *Shandilya* call it by the term '*Parama-prema*'. Various names like *Premarasa* (literally, the Elixir of Love), *Chidananda* (Bliss of the *Chit*), *Amritopama* (like the *Amrita* - Elixir), *Jnanajnanavivarjita* (devoid of the *Jnana* and the *Ajnana*), *Trigunatita* (the state beyond the *Trigunas*), *Niranjana* (stainless), *Nishshreyasa* (the attainment of the state beyond *Shreyasa*), *Apoorna* (holistic), *Sadsadvivarjita* (beyond the *Sat* and the *Asat*), *Madhura* (sweet), *Ahlahadini* (pleasing), etc., in this *Bhakti* the triumvirate of *Karma*, *Jnana* and *Yoga* repose. The *Bhakta* devours the state of the *Ardhanari-nateshwara*. The *Isha* and the *Jeeva* merge in him. The *Jeevanmukta* abides in such a state.'

'All of a sudden, the *Dwaita* vanishes and this *Adwaita-bhakti* appears. That time, the *Triputi* vanishes. The *Para Vak* also reposes in that state. The state of the *Sanjeevana Samadhi* is beyond the *Para Vacha*. The *Guru* establishes the disciple in such a state that is beyond description. It is all the pure state of *Shiva*.'

Saint *Dnyaneshwar* describes that state in many words likewise in *Dnyaneshwari*. We already know a part of it and will later on see the remaining description of the *Jeevanmukta* through it. The *Atman* is in the *Adwaita* state forever. He appears as the *Guru* and the disciple. That is the *Amritanubhava* for us.

Next Topic

We have already seen the *Karmayoga* part of the *Rajayoga*. Let us now turn to the subject of *Bhakti* and *Yoga* in the later part of this work. We had purposefully omitted dealing with *Gita Shlokas 5-27 and 28* in the last part while dealing with the fifth chapter of *Gita*. These are the beginning of the *Yoga* practices proper that are at the heart of the *Yoga of Gita*.



Book - 2

Magnificent Yoga of Kundalini (Rajayoga of Gita - Pantharaja)

Dhyana-yoga aka Kundalini-yoga

While disclosing the secret of the *Jeevanmukti*, the *Lord* introduced the topic of the *Dhyanyoga* aka *Kundalini-Yoga* to *Arjuna* in the end of the fifth chapter of *Gita*. He says that renouncing the sensory pleasures, the *Yogin* should fix his eyesight upon the centre of the eyebrows. The *Prana* and the *Apana* flowing through the nose should be equalised. The mind, *Indriyas* and the *Buddhi* should be controlled. The fears and anguish should be destroyed, keeping the *Moksha* as the goal. One attains *Mukti* by following this *Yoga*. One who attains to the *Ishwara* by this method rests in the *Brahman*.¹⁶⁶ Those who achieved this after crossing the mountains of the *Yama-Niyamas* become the *Parameshwara* in living form.

Arjuna said that this *Yoga* appears to be easier than the *Sankhya-marga*. He requests the *Lord* to describe it in details. The *Lord* told him that this he will do now, along with what is the *Yoga*, who should follow it, etc. This is the method which does not involve renunciation of the *Karmas*. Saint *Dnyaneshwar* says that this great *Yoga* is the core of *Gita*. He also says that the sixth chapter of *Gita* is the treasury of *Yoga*.

Sannyasashrama and Real Sannyasa

In tune with what we have seen earlier, the *Lord* reiterates that One who does the *Karmas*, without longing for their fruits, is the real *Sannyasin*, and real *Yogin*. One who abandons the *Karmas* and sits idle is neither a true *Sannyasin*, nor a true *Yogin*.¹⁶⁷

The real path is the *Nishkama Karmayoga*. It is also to be called the *Sannyasa* and it is the true *Yoga* path. One who has not been able to renounce the longing for the fruits of the *Karmas* can neither be a *Sannyasin*, nor a *Yogin*.¹⁶⁸

Yoga Trajectory

The *Lord* says that one who desires the attainment of *Yoga* has to do the *Karmas* well.¹⁶⁹ Once one attains to the *Yoga*, he attains the full control of the mind. Saint *Dnyaneshwar* says that one who wants to ride upon the peak of the *Yoga* mountain has to go by the easier path of the *Karma-marga*. While at it, starting at the base of the *Yama-Niyamas*, he has to

tread upon the initial path of the *Asana*. Then one reaches the overhanging cliff of the *Pratyahara*. The *Buddhi* cannot cling to it. Most of the *Hathayogins* return empty-handed from it.

But by steady practice and repeated attempts, one can climb it using the nails of the *Vairagya*. Once one has climbed the path of the *Pranayama* and the *Pratyahara*, one arrives at the plateau of the *Dharana*. Traversing it, one climbs the peak of the *Dhyana*. One does not even know when it is crossed. Further, the *Yogin* attains the *Samarasya* (state of union of the *Shakti* and the *Shiva*). That is the end of the *Yoga* path. The natural working of the *Prakriti* stops for the *Yogin* at that point. The practice of *Yoga* is accomplished fully and the *Sanchita*, the *Kriyamana* and the *Prarabdha Karmas* lose their force and become nullified. The bliss of this *Samadhi* state is indescribable.

One who has attained this state has no urge for the sensory pleasures, or the *Karmas*. It is then that all the *Sankalpas* get renounced. Such a person is called the true *Yogin*.¹⁷⁰

On hearing about this, *Arjuna* queries who has granted that state to the *Yogin*. The *Lord* says that nobody grants it to anybody. One has to try for it oneself. Depending upon whether one tries for it or not, one becomes either a friend or an enemy of oneself. One who has conquered his self is his own friend. One who has allowed the self to be dominated by the *Indriyas* and the body is behaving with enmity towards self.¹⁷¹

The *Lord* describes the state of the *Yogin* in following words. Though it is in common with similar description elsewhere, *Gita* reiterates it to emphasise it upon the minds of the *Sadhakas*. It also shows, along with the description of the *Jnanin*, the *Bhakta* and the *Karmayogin* that the states of them all are in common with that of the *Yogin*. In fact, there is no distinction in the states of any of them.

The *Lord* says that the *Yogin* united with the *Paramatman* is that who has conquered his self; who has become extremely calm and peaceful; in whom, the *Paramatma-tattwa* has manifested clearly; who is undisturbed by the duets of cold and heat, *Sukha* and *Duhkha*, respect and disrespect and dishonour, etc.; who is satisfied with knowledge he has of the *Jnana* and the *Vijnana*; who has absolute control over the senses and who is steadfast in the *Atman*; who treats gold, a lump of earth and a stone equal.¹⁷² He exhibits the *Vedantic* axiom stated by *Shrimat Shankaracharya*: '*Jeevo brahmaiva na para*' - 'The *Jeeva* is the *Brahman*, in no way different from it'.

The *Lord* continues the description. He says that he is equanimous with everyone, be them the friend, the foe, or the neutral, the mediator, the brother, the relative, the *Sadhus* and the Saints, the pious or the sinners. He is without longing for anything. He does not stock anything (*Aparigraha*). He has conquered his self from all sides. He prefers to stay in solitude and enjoys the company of the *Atman*. He stays united with it. That is why he is called the *Yogin*.¹⁷³ On hearing this, *Arjuna* became eager to know more about the *Yoga* and how to attain it. *Lord Shri Krishna* then starts describing it in details. As we already know, the holistic *Yoga* that is being described is named '*Pantharaja*' by Saint *Dnyaneshwar*. It is the *Rajayoga* of *Gita*.

Pantharaja

We have been earlier acquainted with it in this work in '*Inner Secrets of Rajayoga*', *Book-2*. That time we considered it along with the *Patanjala Yoga*. Let us have a quick look at what we had noted then.

The *Pantharaja* synthesizes both the *Pravritti* and the *Nivritti*. It is the *Mahayoga* and combines together the facets of the *Karma*, the *Bhakti*, the *Jnana*, and the awakening and the ascension of the *Kundalini*. While the *Yogin* enjoys the *Pravritti* on this path, he obtains the fruits of the *Nivritti*. *Shiva*, too, treads upon it. The *Yogins* have been travelling upon this path from times immemorial. Therefore, it has become a well-trodden path, easily recognisable in the *Akasha* (*Gagana* - the *Chittakasha*, the *Chidakasha* and the *Mahadakasha*).

It is the *Pantharaja* - the Kingly Way of *Yoga*. Many *Sadhakas* became *Maharshis* by treading it to their goal. *Siddhas* came this way. Others who are learned know that it is the only way of *Sadhana* and practise it, leaving alone other ways.

Once one starts upon this path, one forgets day and night, hunger and thirst, time and otherwise. On it, one attains the *Moksha* anywhere and if one goes astray, still one gets to enjoy the pleasures of the *Heavens*. The *Sadhaka* attains his goal all by himself on this path. He has to just keep walking upon it till he reaches the destination that is he himself, his *Atman*. There are no pains of hard work on this way. Once started, the practice of this *Yoga* is automatic.

Pantharaja Yoga Practice

The Three *Bandhas*

The *Sadhaka* should be seated in solitude in a lonely but beautiful place. He should prepare the *Asana* (seat) as prescribed. Sitting there, he should centre his mind upon the *Dhyeyya*. The *Chitta* and the *Indriyas* should be controlled. He should meditate upon the *Sadguru* (or the *Ishwara*). Applying the *Moola-bandha*, he should take up the position of the *Vajrasana*. The head and the neck should be aligned in a straight line, vertically. He should sit without movements.

The eyesight should be trained upon the *Nasikagram* i.e. the *Antar-drishti* should be fixed upon the *Ajnachakra*. One should not look in other directions and at other things.

Then one should apply the *Jalandhara-bandha*. By the *Moola-bandha*, the flow of the *Prana* and the *Apana* is constricted and the *Apana* starts moving towards the inside towards the stomach. After that, one applies the *Vodhiyana (Uddiyana)-bandha*. Because of it, the stomach gets pulled towards the inside, and the heart region becomes expanded. The three *Bandhas* viz., the *Moola-bandha*, the *Jalandhara-bandha* and the *Vodhiyana-bandha* are known as the *Tribandhas* or the *Bandhatraya* in the *Yoga-shastra*.

Action of *Prana* and *Apana*

The actual *Yoga* practice starts only when the three *Bandhas* are applied. Right after sitting upon the *Asana*, the practice of the *Pranayama* commences. Starting with the *Vajrasana*, one has to apply the three *Bandhas* - the *Moola-bandha*, the *Jalandhara-bandha* and the *Vodhiyana-bandha*. Simultaneously, the *Apana* has to turn towards the inside. Till it is achieved, the practice is essentially upon the body proper.

Once this preliminary stage of the *Yogic* practice is completed, the mind starts losing its characteristics. It stops imagining things and fleeing from object to object. The *Chitta*, too, loses its *Vrittis* of running to the sensory pleasures and contemplating on them. The *Sankalpas* also are abated. The *Antahkarana* loses its potency. The natural tendencies like hunger, thirst, etc. are abated. All this happens without delay once one starts the *Yoga* practice.

The *Apana* that has turned backwards upon itself due to the *Moola-bandha* becomes constricted. It becomes agitated as a result. It starts roaring and attacks the *Manipura Chakra* which is at the navel region. The swirling of the *Apana* abates a little while at the same time, it searches the entire body and seeking the maladies inherent and accumulated since the childhood, destroys them. Since it is denied entry into the *Manipura Chakra*, it roams into the stomach and destroys the *Kafa* and the *Pitta* maladies of the body.

It also destroys all the maladies in the *Sapta Dhatus*, along with the fat (*Meda*). It also cleans the nerves by entering into them. This is connected with the nerves in the spinal cord which is associated with the main *Nadis* - *Ida*, *Pingala* and *Sushumna*.

It cleans all the *Nadis* and destroys all the maladies in the body. While at it, the diseases latent and potent in the various limbs of the body make their violent appearance. The unsoundness of the *Chitta* surfaces. The *Sadhaka* may fear these. But he should remain unafraid. The maladies that appear due to *Apana's* actions are removed by it itself. The *Prithvi* and the *Aapa Tattwas* in the body of the *Sadhaka* mix up due to the action of the *Apana*.

Kundalini and Its Awakening

The constricted *Apana Vayu* acts like this because of the action of the *Bandhas*. Meanwhile, because of the *Vajrasana*, heat is produced and it awakens the *Kundalini*. It looks like the coiled and sleeping young one of a serpent bathed in saffron. It is made up of subtle (*Sookshmatisookshma*) matter-cum-energy beyond description. The *Kundalini*, when asleep, coils around itself in three and half coils and looks like a serpent, with its mouth towards the downside. To give a simile, it looks like a round ring of lightening, or the folded flame of fire, or the golden yellow ring of pure gold.

The *Kundalini* awakens as a result of the heat produced by the *Vajrasana*. In a moment, it uncoils itself and becomes straight. It stands like a serpent upon its tail at the *Kanda* and its head raised above.

Ascension of Kundalini (1)

Awakened from deep sleep after a long time, it is hungry. It devours the *Prana* that is in the lower part of the heart region. It invades the whole body, letting out tongues of fire everywhere, consuming all the musculature, including a part of the heart. It searches every place in the body and devours whatever it can.

It is still at its base, the *Kanda* region while doing all this. It even removes the essence from the nails, the skin, the bones and the blood vessels. It drinks the oceans of the *Sapta Dhatus* and overheats the body. The breath that usually flows through the nostrils to a distance of twelve cubits is also caught by it and stops its flow. (This is the state of the *Kumbhaka*.)

Actions upon *Chakras-Nadis*

At that time, the *Pranas* from the upper half of the body are pulled downwards and the *Apana* from the lower parts of the body is pulled upwards. They mix up with each other. In their union, the *Chakras* that come in between are almost dissolved, but retain their existence for namesake. Truly speaking, the *Prana* and the *Apana* would have fully united by now. But the *Kundalini* is not yet rested. It drives them also away again. Therefore, they still remain to be fully united.

The *Kundalini* devours the *Prithvi Tattwa* fully and the *Aapa Tattwa*, too. Once it has devoured them fully, it becomes satiated and lies near the mouth of the *Sushumna*, calming down. In this way, the *Laya* of the *Prithvi* and the *Aapa Tattwas* takes place in the *Kundalini*.

Perfecting *Kumbhaka*

When thus satiated, it emits the poison through its mouth, along with the *Amrita*. The *Amrita* appears from the fiery poison. Because of it, the *Pranas* that had almost been devoured remain alive. It pacifies the whole body that was under attack by the *Kundalini*. Because of it, the whole body rejuvenates. It becomes full of the *Chetana*. All the *Nadis* merge into one another. Their different paths vanish. The divisions of the *Pranas viz.*, the *Apana*, the *Udana*, the *Samana*, the *Vyana*, the *Naga*, the *Koorma*, the *Krikala*, the *Devadatta* and the *Dhananjaya*, all vanish. They all unite with the *Pranas*; and what remains of them all is the *Prana*.

The *Ida* and the *Pingala Nadis* unite and merge into the *Sushumna*. All the three *Granthis viz.*, the *Brahma Granthi*, the *Vishnu Granthi* and the *Rudra Granthi* are untied. The *Shat-chakras viz.*, the *Mooladhara*, the *Svadhishthana*, the *Manipura*, the *Anahata*, the *Vishuddhi* and the *Ajna*, all vanish. They are dissolved into the *Kundalini* along with all the *Nadis*.

The *Ida* and the *Pingala* flowing through the left and the right nostrils are abated. That is the state of the *Kumbhaka*. It is attained thus. The body loses its characteristics.

Seventeenth Kala

At that time, the *Buddhi* also attains its *Laya*. The *Pranas* that had remained in the nostrils in the *Kumbhaka* state enter into the *Sushumna*, along with the *Kundalini*. Then the lake of the *Amrita* of the *Chandra* (*Chandramrita*) starts tilting and the *Amrita* overflowing from it is poured into the mouth of the *Kundalini*. It spreads all throughout the body. At the same time, the *Pranas*, which had assimilated the other *Vayus* also merges in their own place.

Just as the super-hot metal in liquid form fills the die, the *Seventeenth Kala* fills the entire body of the *Yogin*. Its brilliance over-shines everywhere. The body of the *Yogin* looks like a pure crystal. He is like the statue made of the *Amrita*. He is like the *Shanti* (*Brahman*) personified. When the *Kundalini* drinks the *Amrita* from the *Chandra*, this state appears. Many novel changes take place in his body. It is as if immortal. It becomes very light since it has no parts of the *Prithvi* and *Aapa Tattwas*.

Thereafter, Saint *Dnyaneshwar* says that the *Yogin* attains many *Siddhis*. But he also says that we need not concern ourselves with them. However, we will consider the topic of *Siddhis* in this work for the completeness of the treatment to the subject.

Patanjala Yoga-sootras

Ritambara Prajna

The subject of *Siddhis* is described in great details in other books e.g. in the *Vibhooti-pada* (on *Siddhis*) of the *Patanjala Yoga-sootras* is totally dedicated to this topic. The *Vyasa-bhashya* on *Pys* comments upon it.

Saint *Ekanatha*, too, has described the *Siddhis* in one chapter of his *Bhagavata*. The scholars and devotees of Saint *Dnyaneshwar* understand that his *Bhagavata* is complementary to *Dnyaneshwari*. We do not find any mention of the *Siddhis* attained by the *Yogin* in *Gita*.

Siddhis are generally regarded as a disaster in *Yoga*. They help the *Sadhaka* to understand his level attainment but if he gets trapped into them, his *Yoga Sadhana* is affected. Hence, all the knowledgeable persons, the Saints and the *Yogins*, etc. advise the *Sadhakas* not to be swayed by them.

Hence, Saint *Dnyaneshwar* refers to a few *Siddhis* briefly, without much elaboration, like the *Doora-darshana* - Seeing anything anywhere without being present there, reading the minds of all the beings - from an ant to *Brahmadeva*, *Sarvagamitva* - the ability to go anywhere at will, walking

upon water without even the feet being wetted, etc. At the same time, he does not forget to remind us to neglect them.

Patanjala-yoga and Kundalini

Even if so, in order to understand the relation between the *Siddhis* and the *Yoga Sadhana*, we need to delve into this forbidden topic. That will help us to learn the science behind these phenomena. Hence, we will look briefly into what *Patanjali* says about these *Yoga-vibhootis* (*Siddhis*). For that, we need to enter into the mystic province of the *Samadhi* of *Patanjala Yoga-sootras*.

When the *Sadhaka* has accomplished perfection of the five *Bahiranga* (outer) facets (*Angas*) of the *Patanjala Yoga* i.e. the *Yama*, the *Niyama*, the *Asana*, the *Pranayama* and the *Pratyahara*, he turns naturally to the three inner facets (*Antaranga*) of it viz., the *Dharana*, the *Dhyana* and the *Samadhi*. The first five are dealt with in the second part of the *Yoga-sootras*, known as the *Sadhana-pada*. In this work, especially in '*Inner Secrets of Rajayoga*', Books 1 and 2, we have taken account of these various facets of the *Patanjala Yoga* from time to time as was necessary then.

Truly speaking, the inner core of *Gita* is the *Dharana*, the *Dhyana* and the *Samadhi*, the same as that of the *Patanjala Yoga*. Moreover, by connecting the working of the *Kundalini* (*Kundalini-yoga*) with these inner facets of *Yoga*, Saint *Dnyaneshwar* has disclosed the top secret of *Yoga* that *Yogins* hold dear to their heart and never disclose it to others, except to their own disciples at the appropriate time.

Neither *Lord Shri Krishna*, nor *Patanjali*, nor the great *Gita* commentator - *Acharya*, were prepared to disclose it. On account of this disclosure alone, *Dnyaneshwari* has to be regarded as a unique treatise on *Yoga*, added to the more than 300 plus *Abhangas* on *Yoga* by the Saint.

The secret of the *Kundalini* has the central place in *Yoga*, and considering it, an eminent commentator upon the *Yoga-sootras* has shown its connection to the *Patanjala Yoga* in his comments upon the first *Sootra* of the *Sadhana-pada* of the *Yoga-sootras*.¹⁷⁴

Inner Facets of Yoga

The *Sadhaka* has to practise the three inner facets of *Yoga* viz., the *Dharana*, the *Dhyana* and the *Samadhi* to attain the steadiness of the *Chitta* and to concentrate it upon an object. *Gita* describes the state of the *Chitta* thus attained by *Yogabhyasa*.

The *Chitta* of the *Yogin* is like the flame of a lamp kept in a windless place. The *Yogin* attains the *Sakshatkara* of the *Atman* when the *Chitta* has attained such a steady state and become controlled (*Niruddha*). Satisfied inside with the extra-sensory *Sakshatkara* of the *Atman*, the *Yogin* attains the maxima of *Sukha*. He never again is destabilized from the *Jyoti* of the *Atman*.¹⁷⁵ The *Yoga Darshana* of *Patanjali* points out to the same central thing in the *Sootra 1-2*, in the beginning.¹⁷⁶

Dhyana, Samadhi and Samyama

To fix the *Chitta* upon the desired *Desha* is *Dharana*. *Desha* means the object, place, thought, or similar thing that attracts the *Chitta*. The continuity of the *Dharana*, without any break, is the *Dhyana*. *Patanjali* says that to keep the *Chitta* constantly upon the thing it is fixed upon, the *Alambana*, to make it concentrate upon it and without break, is *Dhyana*.¹⁷⁷

The fructified state, perfected stage, of the *Dhyana* is the *Samadhi*. Losing self-consciousness, attaining to merger with the object of *Dhyana*, is *Samadhi*. *Patanjali* says that when one has attained a state in which one does not have any thought other than the *Dhyeyya*, and even that thought of meditation upon it is not felt, one becomes merged into it, is the *Samadhi*.¹⁷⁸ The total lack of consciousness is technically described by the word, '*Swaroopa-shoonya*' state. The *Samadhi* state is akin to it but falls short of it. The *Ekagrata* of the *Chitta* to such a degree is regarded as the *Samadhi*.

Usually, the *Desha* of the *Dharana*, the subject of the *Dhyana* and the *Samadhi* are upon the same thing (*Bhavya*, *Dhyeyya*). This unity amongst the three is technically known as the *Samyama*. This commonality of the *Bhavya* object is the *Samyama* according to *Patanjali*.¹⁷⁹

Ritambhara Prajna

When the state of the *Samyama* is perfected, the *Prajna* dawns upon the *Sadhaka*.¹⁸⁰ To have the impeccable knowledge, perfect knowledge of any subject, is the result of the *Prajna*. Its utility to *Yogic* practice depends upon what use the *Sadhaka* puts it to. Its truer name is the *Ritambhara Prajna*.

This *Ritambhara Prajna* is the cause of the *Siddhis* that appear in the *Sadhakas*. Actually, this is the *Prajna* that can endow the *Yogin* with the *Asamprajnata Samadhi*. But when this *Prajna* appears to efface the *Samskaras* in the *Chitta* entirely, while at it, the *Siddhis* arise because of the very strong desires for sensory wants. The *Yogin* gets to enjoy anything that he desires immediately. But howsoever one tries to satisfy the desires,

they never abate.¹⁸¹ If he is trapped by the desires, his attaining the goal of the *Asamprajnata Samadhi* gets delayed. Hence, the *Siddhis* are said to be the obstructions upon the *Yoga Path*.

Nirbeeja Samadhi

The grantor of the *Siddhis* is the *Ritamhara Prajna* which is the greatest *Prajna*. It is special in many respects than other *Prajnas*. *Patanjali* says that the *Prajna* that gives the knowledge of the *Vedas*, the *Shabda*, the *Agamas*, etc. is called the *Shruta-prajna*. The *Anumana-prajna* gives knowledge by following the principles of the *Anumana* of the *Nyaya-shastra*. The knowledge gained through these two *Prajnas* is at the level of the ordinary men. But the knowledge given by the *Ritamhara Prajna* and its subjects are not amenable to the other *Prajnas*.

When once this *Prajna* dawns, the *Samskaras* of all other objects wither away. *Patanjali* says that it happens because the *Samskaras* of the *Ritamhara* are very powerful. The *Yogin* has to attain the *Nirodha* of even these *Samskaras* of the *Ritamhara Prajna*.¹⁸² By doing so, all the *Samskaras* of the *Chitta* are effaced and one attains the *Nirbeeja Samadhi*, the state of the *Kaivalya*.¹⁸³

Grades of Samadhis

The progressive grades of the *Samadhis* are the *Savitarka*, the *Nirvitarka*, the *Savichara* and the *Nirvichara*. *Patanjali* says that except the *Nirvichara Samadhi*, all the rest are *Sabeeja* i.e. those cannot avoid the cycles of birth and death because they cannot efface all the *Samskaras*.¹⁸⁴ However, the *Nirbeeja Samadhi* can advance the *Yoga* practice and help the *Sadhaka* attain to the *Mukti*.

The *Nirbeeja Samadhi* effaces the stains of the *Samskaras* (*Mala*) and the *Chitta* becomes stainless. The *Adhyatma-prasada* (blessing of the *Atman*) results therefrom. Of course, for this to happen, it needs to be practised into perfection (*Vaisharadya*).¹⁸⁵ The *Ritamhara Prajna* is its result which is the mother of the *Siddhis*, and the grantor of the *Moksha* to the *Sadhaka*.¹⁸⁶ This is how *Patanjali* looks at this subject.

Ritamhara Prajna, Sarasvati and Kundalini

From the above details, it becomes clear that the *Ritamhara Prajna* is connected with the awakening of the *Kundalini* and its ascension because the awakening of the *Kundalini* and the *Prabuddha* (enlightened, all-knowing) state are complementary to each other, as per the practitioners of the *Yoga-shastra*. *Sarasvati* is the Goddess of the *Prabuddha* state.

Therefore, one of the names of the *Kundalini* is '*Sarasvati*'. The names '*Ritambhara Prajna*', '*Sarasvati*' and '*Kundalini*' thus connect deeply with one another.

Until now, we reviewed the topic of the *Prajna* and its dawn via the *Dharana-Dhyana-Samadhi-Samyama* complex from the *Vibhooti-pada* of the *Patanjala Yoga-sootras*. We had familiarized ourselves with it from the *Samadhi-pada* of *Pys* in this work earlier, in '*Inner Secrets of Rajayoga*', Books 1 and 2. We will just go through some important *Sootras* from it about the background for the dawning of the *Prajna*.

Obstructions in Yoga and Remedies

Patanjali says that the *Ishwara-pranidhana* leads to the *Sakshatkara* of the *Ishwara* and removal of the obstructions in the practice of *Yoga*.¹⁸⁷ The *Vyadhi*, *Styana*, etc. are nine types of the *Vikshepas* in *Yoga*. Similarly, the *Duhkha*, the *Daurmanasya*, etc. are the five obstacles in *Yoga*. All these tend to deflect the *Sadhaka* from his path and *Yoga-siddhi*.

These can be removed by the *Ishwara-pranidhana*, and also by the *Eka-tattwabhyasa* i.e. *Dhyana*. Cultivation of the *Vrittis* like *Maitri*, *Karuna*, *Harsha* and *Mudita*, and the *Pranayama*, etc., also help remove them. Creating the *Vishayavati Vritti* (urge to enjoy) by the strength of the *Yogabhyasa* is also useful. This topic is covered under the *Sootras* 1-32 to 40, (*Pys*). Their review will help for a clearer understanding of the matter.

Eka-tattwabhyasa

Patanjali says that one should fix the *Dharana* upon any one *Tattwa*, or object, and practise it to reach the *Samadhi* to overcome the obstacles in *Yogabhyasa*.¹⁸⁸ The *Yogin* should cultivate the *Bhavas* (attitudes) of *Maitri* (friendship), *Karuna* (pity), *Mudita* (pleasure) and *Upeksha* (disregard) towards the four - the *Sukha*, the *Duhkha*, the *Punya* and the sins (the *Papa*) respectively. The *Chitta* remains in blissful state thus.¹⁸⁹ These four result from the *Raga* (desires) and the *Dvesha* (anguish), and make it difficult for the *Sadhaka* to attain the *Ekagrata* of the *Chitta*. So *Patanjali* recommends these remedies for their removal.

Pranayama

Restraining the *Pranas* in a regulated manner is the act of *Pranayama*. For it, the flow of the air while breathing needs to be controlled. The *Chitta* becomes blissful and calm by this practice.¹⁹⁰ There is a deeper meaning to it than just the external *Pranayama* of the breathing air in and out. The *Prana* is a vital element of the body (*élan vital*) which is not the air. The regulation of it is the true *Yogic Pranayama*.

But the external regulation of breathing, too, is conducive to the happy state of the *Chitta*. This might have been everyone's experience that when the mind is agitated by any emotion, the breathing becomes fast and jerky. If it is controlled, and one breathes in deeply and lets it out slowly, it becomes pacified. In a way, the breathing cycle is connected closely to the state of the *Chitta*, and other bodily and mental activities, as also to the awakening of the *Kundalini* and its actions.

The *Hathayogins* start with the regulation of the breathing cycles. There is a reason for it. The *Hathayogins* and also, *Patanjali*, understand that the main *Nadis* of flow of the *Pranas* viz., the *Ida*, the *Pingala* and the *Sushumna* form a holistic lot with the *Chitra Nadi* that is associated with the spinal cord and other groups of *Nadis*. These *Nadis* are made up of the subtlest matter or energy akin to that of the *Chitta* and they are the conduits for the *Pranas*.

The *Yoga-shastra* tells us that one branch of the *Ida* and the *Pingala Nadis* is connected with the left and the right nostrils respectively. The breathing in (*Shvasa*) and out (*Prashvasa*) are deeply interconnected with the state of these *Nadis*. Hence the *Pranayama* (external) has effect upon the working of these *Nadis* and vice versa. The agitation of the *Chitta* has adverse impact upon the flow of the *Pranas* through these *Nadis* - *Ida* and *Pingala*.

When the *Chitta* is stable and calm, the flow through these *Nadis* is well regulated and clear. The disturbance in their flow because of the desires and anguish (*Raga-Dvesha*) exhibits by external symptoms like the agitation of the breathing and its irregular cycles, either faster or slower. These are all remedied by the *Pranayama*, both external and internal. That is what is implied in the abovementioned *Sootra* by *Patanjali*.

The *Hathayogins*, too, attempt by controlling the breathing to establish mastery over the flow of the *Pranas* passing through the nostrils and by it, to have command over the *Sushumna Nadi*, the *Kundalini* and the *Chakras*, etc. That is the principle behind *Hatha-yogic* practices.

Note: In the *Yoga-shastra*, the *Pranas* do not mean the air or its constituents like Oxygen, etc. The *Pranas*, having nine subdivisions like *Apana*, etc., the *Nadis*, the *Yoga-chakras* and the *Chitta* are all made up of a very subtle matter that has not been observed or experimented with in any science laboratory. Only the *Yogins* and some mystics with the extrasensory *Siddhis* can see this matter and the *Nadis*, the flow of the *Pranas*, the *Yoga-chakras*, etc. by their third eye.

Some of these extraordinary persons have revealed the secrets of these matters before chosen few, under oath of secrecy. That is how it has passed down the generations. It is usually disclosed only to the *Sadhakas* practising *Yoga*. But because of some *Greats* like Saint *Dnyaneshwar*, the *Yoga* science has been disclosed to many who care to understand. However, unfortunately, all the knowledge is nowhere disclosed fully.

Vishayavati Vritti

The *Vishayavati Vritti* is analogous to the *Vishaya* (sensory object) like the *Shabda* (word), *Sparsha* (touch) and the *Rasa* (taste), etc. that arises in the *Chitta*. *Patanjali* says that by generating such a *Vritti* in the mind, and fixing the *Chitta* upon it, can lead to *Nirodha* of the *Chitta* on it. The practice like this helps the *Chitta* to attain the stability of the *Chitta*.¹⁹¹

Readers might be knowing a story of Saint *Shri Ramakrishna Paramahansa*. He had advised a *Sadhaka* driven by lust that seeing the *Kalimata* in all the *Vishayas* will lead to the *Ekagrata* of the *Chitta*. It did help the person. *Patanjali*, too, is telling the same thing in technical language.

Really speaking, the *Vamachara* in the *Tantra-shastra* has the scientific basis as above. The *Sadhakas*, by use of the *Vishayavati Vritti* of the *Vamachara*, were to attain the *Chitta's* stability. But it spread to other than the *Yogins* and lost its real objective, resulting in a degenerated sect. However, there are instances of its true practitioners who have become *Siddhas* by the left-hand path of the *Vamachara*, the *Aghora*, etc. The students of *Yoga* should note this in the interest of knowledge.

Sattva-vivridhi

Generating the *Pravritti* of the *Shuddha Sattvaguna* (*Sattva-vivridhi*) in the *Chitta* and attaining the *Ekagrata* upon the internal light in the form of a *Jyoti* that results from the *Shuddha Sattvaguna*, is the *Dhyana* that destroys the sorrow from the *Chitta*.¹⁹² It helps attain the stability of the *Chitta*. The cultivation of the *Sattvaguna* and its refinement into the *Shuddha Sattvaguna* is the laudable aim of the *Sadhana* like observing the *Yama-Niyamas*, doing the *Tapasah*, giving the alms (*Danam*), performing the *Yajnas*, etc. The *Samadhi* state can be attained by it more easily.

We have seen that *Gita* praises these things. In fact, there is conscientious attempt to cultivate the *Sattvaguna* and its refinement into the *Shuddha Sattvaguna* in *Gita*. It is an experiential method that *Gita* prescribes by way of its stipulations on the *Daivi* and the *Asuri Sampadas*, the *Triguna*

Rahasya, etc. The readers will recollect it. (*'Inner Secrets of Rajayoga'* Books 1 to 3).

Meditation upon Saints

The *Chittas* of saints and attained souls like *Dnyaneshwar*, *Ramadasa*, etc. have become stainless, rid of the *Raga* and *Dvesha* duet. The *Chitta* of the *Sadhaka* becomes like their *Chittas* by meditation and *Dhyana* upon them. It is one of the main reasons why the Saints and attained *Gurus* are so much respected in *Adhyatma*.¹⁹³

A Novel Alambana

Patanjali tells about a novel *Alambana* for the stability of the *Chitta*. If the *Sadhaka* has witnessed any sight while asleep in dreams which was pleasant for the mind, he should keep it before him for meditation. Similarly, the state of deep sleep experience may also be set up as the *Alambana* for the *Chitta*. This way the *Chitta* tunes up to these pleasant feelings and steadies.¹⁹⁴

Objects of Dhyana

For practising the principle of *Eka-tattwabhyasa*, there are three stages - stability of the *Chitta*, its pleasant state, and the *Dhyeyya*. We have seen the remedies for attaining the stability of the *Chitta* and its pleasant state in *Sootras 1-33 to 38, Pys*.

Now about the object of the *Dhyana* (*Dhyeyya*), *Patanjali* says that anything, any mood, any thought that one likes and which attracts, and can stabilize the *Chitta*, can be set up as the *Dhyeyya*.¹⁹⁵

According to this *Sootra*, the objects for the *Dhyana* can be many and varied. According to the object chosen, there can be so-called many systems of *Dhyana Sadhana*. But still, the *Sadhana* paths do not differ in essence. The *Dhyeyya* depends upon the *Pinda* of each *Sadhaka*. That does not change the science behind *Yoga*, or its overall methods. In a general way, the objects in *Gita* fall under the three categories viz., *Karma*, *Jnana* and *Bhakti*. Accordingly, people and scholars name the method as the *Karmayoga*, the *Jnanayoga* or the *Bhaktiyoga*. But the *Yoga* process, identified in terms of the eightfold path as the *Ashtangayoga*, does not change depending upon whether it is *Karmayoga*, or the *Jnanayoga* or the *Bhaktiyoga*, etc. The main three methods as above of *Gita* can yet be subdivided into many. But the same principle will apply viz., there is but one *Yoga*.

Vairagya

Patanjali tells of the extreme state of the *Chitta* attained through the *Dhyana*. It attains the renunciation of the sensory longings (*Vishaya-vairishnya*). Its turning away from the objects of pleasure to the senses like the eyes, hearing, etc. is technically called '*Vashikara Vairagya*'.¹⁹⁶ *Patanjali* says that the *Chitta*, with the perfected *Dhyana* state, attains the *Vashikara Vairagya* from everything. All this can be attained by the *Alambana* of anything, small to big, from the *Paramanoo* to the *Mahat-tattwa*.¹⁹⁷

Samapatti

The state of the *Chitta* that is endowed with the *Samskaras* of the *Samadhi*, the identification of the *Vrittis* of the *Chitta* with the object of the *Samadhi*, is technically termed as the *Samapatti*. Its alternative terms are *Samana Prapatti* and *Tadroopapatti*. This is the peaking point of the process of the *Dharana* and *Dhyana* i.e. of the inner facets of *Yoga*. Both the words, *Samadhi* and *Samapatti*, mean the same state of the *Chitta*.

Patanjali says that when the *Chitta* steadies in the *Vashikara Vairagya*, when the sensory objects lose potency and the *Chitta* retires from them, it identifies with the *Vritti* akin to the subject matter, object or emotion (*Bhava*) of its fixation. It is like the crystal that turns into the colour of its surroundings, and objects in its vicinity. The *Chitta* becomes like the *Dhyeyya* to which it is attracted; it assumes its characteristics.¹⁹⁸

Sabeeja Samadhi

As the duration for which the *Dharana*, the *Dhyana* and the *Samadhi* can be held, the *Samadhi* goes on perfecting until it is the most perfect *Samadhi*. But until it has some or the other *Alambana*, it is known as the *Sabeeja Samadhi*. The *Chitta* comes out of it (*Vyutthana Dasha*). This is the state in which the worldly *Samskaras* are not entirely destroyed. The birth and death cycle is not stopped. Hence it is called '*Sabeeja*' (*Bhava-pratyaya*), meaning having the seeds (of the *Samsara*). It is classified into four kinds:

1. Savitarka Samadhi

In this state, the *Shabda* and its accompanying meaning arise simultaneously in the *Chitta*. Similarly, whichever sensory impulse arises in the *Chitta*, *Roopa-Rasa-Gandha-Shabda-Sparsha*, the *Chitta* becoming *Ekagra* upon it, identifies itself with it and its knowledge simultaneously, let it be an object, abstract or concrete idea, or anything else.¹⁹⁹

For an example, if the object of contemplation is an idol of a God or Goddess, the *Chitta* identifies with it, keeping track of both its

characteristics and other details. Similar is the case of the *Mantra-japa*. He will identify with the vibrations of the *Mantra*, its *Devata*, etc. The *Savitarka Samapatti* is with always in the context of the *Dhyeyya* object.

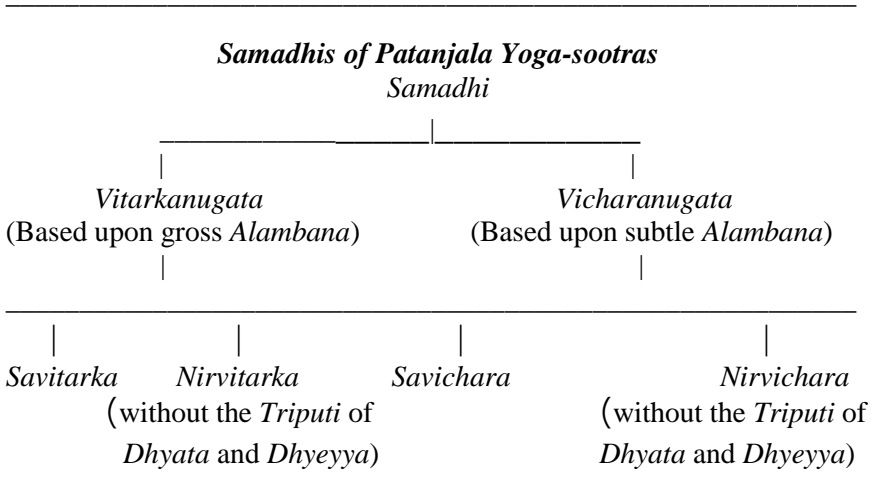
2. *Nirvitarka Samapatti*

As the *Sadhaka* perfects the *Savitarka Samapatti*, gradually, the *Chitta* starts to identify with the *Dhyeyya* without the need to attach to the *Shabda* and its meaning, without remembering it. It goes on attuning to the *Dhyeyya* thus continuously. This is the state of the *Nirvitarka Samapatti*.²⁰⁰

'*Smritiparishuddha*' means without the assistance of the memory. '*Swaroopa-shoonya*' means the lack of consciousness about the *Dhyata* and the *Dhyana*. '*Arthamatranirbhasata*' means the identification of the *Chitta* with the *Dhyeyya*. These are the characteristics of the *Nirvitarka Samapatti*.

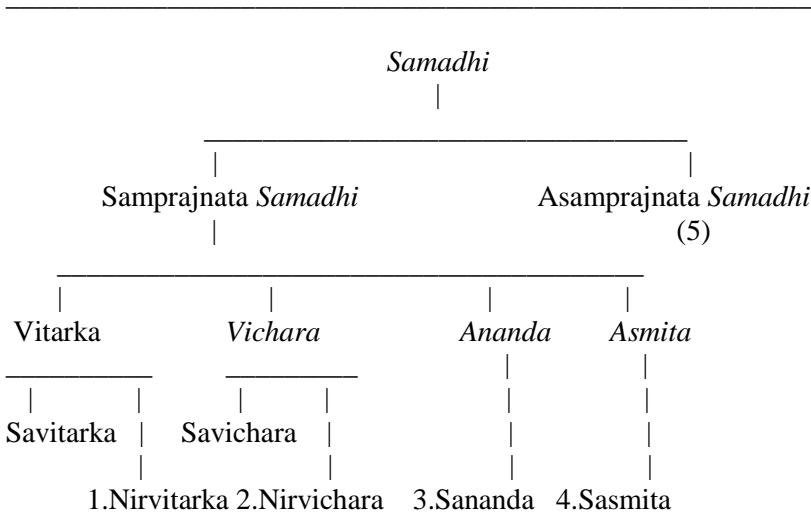
3. *Savichara and Nirvichara Samapatti*

The *Savitarka* and *Nirvitarka Samadhis* are in the context of a gross object and *Vrittis* associated with it. When the *Alambana* of the *Chitta* is subtle (*Sookshma*) or intangible subjects, the *Tanmatras* of the *Tattwas*, or similar things, or thoughts of these, etc., the *Samadhi* is in the context of thinking and thought (*Vichara*). It is categorized into the *Savichara* and the *Nirvichara*, like the *Savitarka* and the *Nirvitarka*, depending upon whether it is affixed to the thought or otherwise.²⁰¹ This matter is represented in the chart given below:



The above four types of the *Samadhi* viz., the *Savitarka*, the *Nirvitarka*, the *Savichara* and the *Nirvichara* are of the *Samprajnata Samadhi*. The *Samprajnata Samadhi* has four main categories: 1. *Vitarkanugamat*, 2. *Vicharanugamat*, 3. *Anandanugamat* and 4. *Asmitanugamat*. We have seen the first two of these above.

The *Nirvitarka* and the *Nirvichara* *Samapattis* are progressively at a higher level towards attaining the highest *Asamprajnata Samadhi*. The *Alambanas* of each kind of above four *Samadhis* are as follows:



Note:1: The states 1,2,3,4 to 5 above are progressively higher and higher states of the *Samadhis*.

Note:2: Some of the scholars opine that the *Patanjala Darshana* makes a slight difference between the *Samadhi* and the *Samapatti*. The *Yoga-sootra*, 3-3,²⁰² Pys, defines the *Samadhi* and 1-41,²⁰³ Pys, defines the *Samapatti*. It is evident that both these *Sootras* point to the same state of the *Chitta*. The *Triputi* becoming unified (becomes *Ekakara*) is the criterion for the *Samapatti* (1-41, Pys).

'*Swaroopa-shoonya*', which is the main characteristic of the *Samapatti* (3-3, Pys) means the lack of consciousness about the *Dhyata* and the *Dhyana*. Another characteristic of *Samapatti* is '*Arthamatranirbhasata*' which means the identification of the *Chitta* with the *Dhyeyya*, the *Chitta*'s becoming like the *Dhyeyya*. This has been as already noted. Leaving aside

the difference in the words and the phrases used in describing the two states, there is no distinction between the two states.

Patanjali has used both these words in the same sense. This is evident from the following: After defining the *Samapatti* in 1-41, *Pys*, he states its four kinds viz., *Savitarka*, *Savichara*, etc. in 1-42 to 1-44, *Pys*. Then in the *Sootra* 1-45, *Pys*, he states the *Alinga Samapatti* state of the *Chitta*.²⁰⁴ Till this *Sootra*, the word used or implied is '*Samapatti*'. Just after that, in *Sootra* 1-46, *Patanjali* says that all these are *Sabeeja Samadhis*.²⁰⁵ This clearly indicates that he has used these two words, *Samapatti* and *Samadhi*, in the same sense.

Samprajnata to Asamprajnata Samadhi

The transformation of the *Samprajnata Samadhi* into the *Asamprajnata Samadhi* is indicated in the *Sootra* 1-18, *Pys*.²⁰⁶ By attaining the *Nirodha* of all the *Vrittis* of the *Chitta*, and repeating this practice again and again, the other *Samadhi* i.e. the *Asamprajnata Samadhi* is attained.

In 1-19, *Pys*, 1. '*Videha*' means the *Laya* of the *Ahankara*; and 2. '*Prakriti-laya*' means traversing in the opposite direction of the *Prati-prasava-krama*, the *Laya* of the *Chitta* in the *Prakriti* i.e. from the *Sthoola* to the *Sookshma* to the subtlest *Tattwa* of the *Prakriti*. The *Asamprajnata Samadhi* is attained by the *Yogins* following either track 1 or track 2 above.

But the *Asamprajnata Samadhi*, too, has two classes - the *Sabeeja* and the *Nirbeeja*. The *Asamprajnata Samadhi* of the *Yogins* on both the tracks 1 and 2 above is initially '*Bhavapratyakari*' i.e. when not in the *Samadhi* state, they experience the world. In that state, it does not free them from the cycles of birth and death i.e. the *Samsara* (the world, the *Bhava*). These *Samadhi* states are, therefore, regarded as the *Sabeeja*.

When the *Yogin* attains the next stage, he establishes in the *Asamprajnata Samadhi*. The *Sadhana* for it comprises of: 1. *Shraddha* - the confidence that he will attain definitely to the state of the *Kaivalya*; 2. The *Veerya* i.e. the strength and acumen to do the required practice; 3. *Smriti* - the practice of maintaining the *Vritti* arising from the experiences of the *Samadhi* state (*Sakshatkara*), howsoever fleeting, from one experience to another and like that, to keep the memory of the *Vritti* of the *Sakshatkara* constantly alive until total attainment; and 4. *Prajna* arising from and becoming stronger by the *Yogabhyasa* of the *Samadhi* state as above. These together are conducive to the *Nirbeeja Asamprajnata Samadhi* which results in attaining the *Purusha-sakshatkara* i.e. the *Kaivalya*.²⁰⁷

Patanjali further says that this *Nirbeeja Asamprajnata Samadhi* is attained fast by the *Yogins* who have deep desire for attaining the *Kaivalya*.²⁰⁸ The urge for it is further divided into three kinds: *Mridu* - low, *Madhyama* - medium and *Adhimatra* - high.²⁰⁹ According to the quantum of the urge, the *Nirbeeja Asamprajnata Samadhi* is attained early or late.

Alambana of Sookshmatama (subtlest) Prakriti

The *Yogin* traverses from the *Sthoola Alambana* to the *Sookshma* and the *Sookshmatara* to the *Sookshmatama*, as noted by us while going from the stage of the *Samprajnata* to the *Asamprajnata Samadhis*. On its way, it results in taking the *Dhyeyya* as the subtlest of all - the *Prakriti* (also known as the *Pradhana* or the *Alinga*).²¹⁰

When the *Prakriti* is the *Dhyeyya* and the *Nirvichara Samadhi* is fully attained, it results in the obtaining of the *Ananda* (bliss). This is entirely different from the *Ananda* obtained from the sensory pleasures. It is upon a magnificent scale. It is called the *Mahadananda*, or the *Mahananda*. Its *Samadhi* stages proceeding from 'I am obtaining the *Ananda*', → 'I am the *Swaroopa* of the *Ananda*', → 'I am the *Ananda*', progressively, are termed as the *Sananda Samadhi*. This state of *Samadhi* is definitely superior to the *Nirvichara Samadhi* but it is also *Samprajnata*.

When practising it, the *Triputi* of 'I' and 'Ananda' dissolves, leaving the state of 'I am (*Ananda*)'. It is the *Samadhi* state known as the *Sasmita* (having *Asmita* - state of 'I'ness). It, too, is *Samprajnata*. **The *Prakriti-laya* and the *Laya* in the *Mahat-tattwa* are attained from it.**

These states of the *Samadhis* are slightly different from each other and are at different steps. The *Yogins* who reach these states ascend and descend these steps according to the perfection of each. These three states viz., 1. *Mahat-tattwa-laya*, 2. *Videha* and 3. *Prakriti-laya* are *Sabeeja* (1-46, *Pys*) since they are *Bhava-pratyayakari* (leading back to the *Samsara* state). The *Dhyeyyas* like the *Asmita*, the *Ananda*, and the *Prakriti*, are very subtle, yet retaining the *Samskaras* of the world upon the *Chitta*. Hence, though infinitely abated, the slight *Samskaras* of the world still afflict the *Chitta* even in these three *Samadhi* states.

Sarva-laya and Adhyatma-prasada

Therefore, the *Yogin* has to push forward the *Samadhi* practice from the *Sasmita Samprajnata*. After attaining the *Laya* of the *Asmita* and perfecting its *Nirvichara Samadhi* state (devoid of the *Asmita*), the *Yogin* receives the blessings of the *Atman* (*Adhyatma-prasada*).²¹¹

This blessing of the *Atman* signals the path of no-return. *Gita*, too, has a lot to say about it. The various utterances of *Lord Shri Krishna* indicate this, praising it *viz.*, 'The blessing (of the *Atman*) destroys all the worldly woes'; 'With *My* blessing, you will attain to the everlasting state'; 'You will tide over the world with *My* blessing'; 'With its (*Ishwara's*) blessing, you will attain the everlasting state in the *Brahman*'; 'You will attain the blessing (of the *Atman*); etc.'²¹² Similar utterances by *Arjuna* are also noteworthy *viz.*, 'O *Lord* of the World! O the *Ishwara* of the Gods themselves! (*Shri Krishna*)! Grant me *Thy* blessings'; 'O Magnificent God! (*Shri Krishna*)! I bow to *Thee*. Give to me *Thy* blessings', O praiseworthy *Lord*! (*Shri Krishna*); etc.'²¹³

The result of the *Adhyatma-prasada* is the dawning of the *Ritambhara Prajna* (1-48, *Pys*). We have already noted this and also, its *Samskaras* prevent accumulation of the other *Samskaras* and abate them (1-50, *Pys*). After the *Samskaras* of the *Ritambhara Prajna*, too, are abated and erased totally from the *Chitta*, the *Nirodha* of the *Vrittis* of the *Chitta* is fully attained, and the *Yogin* attains the *Nirbeeja Asamprajnata Samadhi* and the *Kaivalya*. He attains the state of perfection, the *Holistic* state (*Poornavastha*).²¹⁴ One is privy to it while still living in this body. The *Yoga Sadhana* of innumerable birthtimes is fulfilled. The *Sanjeevana Samadhi* is attained by the *Great Yogin*!

We have gone through the various states of *Samadhi* in such details for two reasons: 1. The *Yoga Sadhakas* can get correct guidance from it; and 2. To understand what the *Samadhi* is and its process to grasp how the *Yoga-siddhis* arise.

Chitta, Samadhi and Yoga-vibhootis

Turning now to the second point above, we need to understand how the *Siddhis* in *Yoga* arise. The basic *Sootra* for the *Siddhis* is 3-5, *Pys*. The perfection in *Samyama* leads to the dawning of the *Prajna*.²¹⁵ We already what is *Samyama* - the fixation of all the three - the *Dharana*, the *Dhyana* and attainment of the *Samadhi*, as is generally the case, upon the same *Dhyeyya*. As noted above, this is the region of the *Samprajnata Samadhi* still. The region of the *Asamprajnata Samadhi* leads one to the *Kaivalya* state.

When the *Samyama* is perfected, the *Prajna* that gives the exact knowledge of everything arises (3-5, *Pys*). The *Ritambhara Prajna* arises from the perfection of the *Nirvichara Samadhi* (1-48, *Pys*).

Prajna and Ritambhara Prajna

From the comments on the *Sootra 3-6, Pys*, by *Shri K.K. Kolhatkar* in his *Patanjala Yoga Darshana* (Marathi language book), it is seen that he opines that the *Prajna* and the *Ritambhara Prajna* are the same.

From the various comments in the *Vyasa-bhashya* on the *Patanjala Yoga-sootras*, it is to infer that the *Prajna* arising from the *Samyama* (3-5 and 6, *Pys*) and the *Ritambhara Prajna* arising from the *Samadhi* state (1-47 and 48, *Pys*) are the same.²¹⁶

In short, on perfection of the *Samyama*, the *Prajna* arises (3-5, *Pys*). It develops through the attainment of the *Nirvichara-vaisharadya* and the *Adhyatma-prasada* (1-47 and 48, *Pys*), culminating in the fully developed state of the *Ritambhara Prajna*. The *Prajna* of *Sootra, 3-5, Pys*, is the first step in the direction of the much praised *Ritambhara Prajna* of the *Sootras, 1-47 and 48, Pys*. We have to draw this conclusion to interpret the *Patanjala Yoga-sootras* coherently upon the subject of the *Prajna* and the *Ritambhara Prajna*.

Application of Prajna

Patanjali says that the *Prajna* thus attained should be applied properly to attain the *Kaivalya* state.²¹⁷ This *Prajna* is insignificant as far as attaining the *Nirbeeja Samadhi* state is concerned. *Patanjali* recognises this when he says that although the three viz., the *Dharana*, the *Dhyana* and the *Samadhi* (including the *Samyama*) are the inner facets of the *Yoga*, as compared to the *Yama-Niyama-Asana-Pranayama-Pratyahara* combine (outer facets of *Yoga*), for the *Sabeeja* states of *Samadhi*, they are outer facets (not that relevant) in the case of the *Nirbeeja Samadhi*. He appears to suggest two different levels of the *Dharana-Dhyana-Samadhi-Samyama* combine, one set for the *Sabeeja* group and the other for the *Nirbeeja* group of *Samadhis*.

State of the Chitta in Samadhi

In order to understand the subject ahead, it is essential to grasp the state of the *Chitta* in *Samadhi*. Following *Sootras* by *Patanjali* shed light upon it:

1. As the *Samskaras* of coming back into the worldly state from the *Samadhi* (*Vyutthana*) start to become weaker and weaker as one progresses, the effects of the *Nirodha* of the *Chitta* (*Nirodha-parinama*) start to appear, and become stronger as the state of *Nirodha* lasts longer and longer.²¹⁸

2. The *Nirodha-parinama* leads to the *Samskara* of the *Chitta* flowing in one direction. This enables one to progress towards the *Asamprajnata Samadhi*.²¹⁹

3. The state of *Samadhi* weakens the longing of the *Chitta* towards various sensory objects, giving rise to concentration, single-minded attitude (*Ekagrata*).²²⁰

4. The effect of the *Ekagrata* of the *Chitta* is that there is continuity of the same experience from moment to moment, even if, the *Vritti* leading to that experience has abated.²²¹

5. The three *Parinamas* viz., nature (*Dharma*), characteristics - *Lakshana* (past, present and future, going from the *Vyakta* to the *Avyakta* states and vice versa) and state (*Avastha-parinama*) of the *Pancha-mahabhootas* and the *Indriyas* are akin to those of the *Chitta's Nirodha-parinama*, *Samadhi-parinama* and the *Ekagrata-parinama*.²²²

6 & 7. The state that was in the past (*Shanta Dharma*), the present state (*Udita Dharma*) and the future state (*Avyapadeshya Dharma*) are the past *Prarabdha*, the *Kriyamana* and the *Sanchita Karmas* respectively. The *Jeeva (Dharmi)* experiences these but because of the changing nature of the three *Parinamas* of *Dharma-Lakshana-Avastha*, he has to go through different experiences.²²³ In short, change is the reality of the world.

Siddhis Through Samyama

We have seen from the above the details of the *Niruddha* state of the *Chitta*, the *Samyama* state, the *Samadhi* state, and the changing effects on the objects, etc. from the *Pys*. Various *Siddhis (Yoga-vibhootis)* are attained by specific *Samyamas*. Let us have a look into it. Though the *Siddhis* are generally a hindrance in *Yogic* practice, there are some higher *Siddhis* that accelerate the *Sadhaka* upon the *Yoga* path. In fact, he has to be able to use them, in order to achieve further progress and attainment to the state of the *Kaivalya*.

1. Knowledge of the past, the present and the future - by the *Samyama* upon the *Dharma*, *Lakshana* and *Avastha Parinamas* of the object, thing, the individual, etc. (*Trikala-jnana-siddhi*).²²⁴

2. Understanding the language of the *Bhootas*, birds and animals, etc. - by the *Samyama* upon the *Shabda*, *Artha* and *Pratyaya* upon the speech of anybody.²²⁵

3. Knowledge of the past births - The *Vasana-kosha* of the *Chitta* is the repository of the *Samskaras* of the desires of the past births. By *Samyama* upon it, the knowledge of the past births can be gained by the *Yogin*.²²⁶

4. *Parachitta-jnanam* (knowledge of the goings on in the *Chitta* of another person) - by the *Samyama* upon the state of the *Chitta* of another person. This does not give knowledge of the causes that gave rise to that state. For it, the *Yogin* should be able to enter into the *Chitta* of that person and use the *Trikala-jnana-siddhi*.²²⁷

5. To become invisible - by the *Samyama* upon the visible form of the body in light, one can become invisible to others.²²⁸

6. Prescience of death - *Sopakrama* means the *Karma* that is fructifying early. *Nirupakrama* means the *Karma* that will fructify later. The *Yogin* can foretell the death of anybody, including himself, by the *Samyama* upon these *Karmas*, or the omens of death.²²⁹

7. Attaining a *Bhava* (*Bhava-sandharana-siddhi*) - By the *Samyama* upon the *Bhavas* mentioned in 1-33, *Pys viz., Maitri, Karuna, Mudita and Upeksha*, the *Yogin* can have that *Bhava* (mood, emotion, feeling) arise in the *Chitta*, either in his own, or that of another person.²³⁰

8. Attaining power, might, etc. - By the *Samyama* upon the characteristics of the animals like the elephant, the tiger, the deer, etc., like might, agility, swiftness, etc., the *Yogin* can attain those characteristics.²³¹

9. *Doora-darshana-siddhi* - In the *Pys*, 1-35 and 36, the *Vishayavati* and the *Jyotishmati/Vishoka Pravrittis* are mentioned for elevating the mood of the *Chitta*. We have already noted it. By practising these two to perfection, the thing called the *Chitta-prakasha* (literally, the light of the *Chitta*) is produced. By directing it towards the object to be known, it can be seen and experienced directly, even if very small, subtle and distant.²³²

10. Knowledge of *Jyotisha* (Astronomy) - The *Samyama* upon the Sun gives the knowledge of the 14 *Bhuvanas*; that upon the Moon, that of the celestial sphere and its stars, constellations, etc.; and that upon the Polar star (*Dhruva*), that of the motions, etc. of the stars, constellations, planets, etc.²³³

11. Knowledge of Physiology and Science, making the *Chitta* stable, controlling the body, etc.- By the *Samyama* upon the *Nabhi-chakra* (the *Chakra* at the navel), detailed knowledge of physiology is gained. Our

preceptors gained it by this method. Their knowledge of the body and *Linga-deha* is so subtle and exhaustive that even modern science is unable to grasp it e.g. the *Nadis* and the *Chakras*, etc. In fact, *Ayurveda* has its origin in this kind of knowledge.²³⁴

By the *Samyama* upon the throat region, one can control the urge of hunger, thirst, etc. By the *Samyama* upon the various *Nadis* in the body, various kinds of *Siddhis* arise. It is indicated here by a sample (I-31, Pys) that by the *Samyama* upon the *Koorma-nadi*, the stability of the *Chitta* can be attained.

12. *Darshana* of the *Siddha*, Gods and Goddesses, etc. and observing the *Sookshma Deha*, etc. - By the *Samyama* upon the *Jyoti* at the *Brahma-randhra*, one can see the *Siddhas*, the Gods and Goddesses who have subtle bodies. The *Siddhas* who mix up with the common people and do not reveal themselves can also be seen by this *Samyama* by the *Yogin*. Common people cannot recognise them.²³⁵

Because of the exceptional accretion of the *Sattvaguna*, its light accretes and spreads around the *Murdhni-sthana* of the *Siddhas*. The pictures of the Saints, Gods and Goddesses, the *Siddhas* and the Saints, etc. are usually drawn with a halo around their heads. Its origin is in this phenomenon seen by a few mystics. This custom is common to many religions and countries, including the Hindus and India.

Purusha-samyama and Pratibha Siddhis.

Now we will take up some of the higher *Siddhis*. They arise from the *Samyama* upon the *Purusha* and *Pratibha* (power of divination), etc. Some of them are imperative for the final attainment in *Yoga viz.*, the state of the *Kaivalya*, as noted earlier.

1. *Sarvajnatritva-siddhi* - The *Pratibha* is the faculty that is the culmination of intelligence, a faculty of a genius. It is a divinatory power. One can realise things, thoughts, ideas, concepts, designs, etc. by it which are not amenable to common intelligence. By the *Samyama* upon the *Pratibha*, one gets the knowledge of everything.²³⁶

Many *Yogins* gain in a moment in-depth knowledge of any subject miraculously by this *Siddhi* that confounds the common man, and even scientists. The *Pratibha* of the *Yogins* is highly developed. Hence, many of the past *Yogins* are seen to have composed virile poems, dramas, treatises, etc.

Saint *Dnyaneshwar* has composed *Dnyaneshwari* and his *Abhangas*, etc. because of the extraordinary power of his *Pratibha*, unusual even amongst the *Yogins*. Hence, many call him the Emperor of the *Yogins*. The in-depth knowledge of the subject, and the touch of the *Para-tattwa* in them, is inescapable to notice.

2. *Chitta-jnana* - By the *Samyama* upon the *Hrit-kosha* (*Adhyatmika Hridaya*, the *Hrit-samvit-kamala*; not the heart muscle), the *Chitta* can be known. By the *Samyama* upon the *Hrit-kosha* of another person, his *Chitta* can be known. The result of the *Samyama* upon the *Pratyaya* and the *Hrit-kosha* is the same. But by the *Samyama* upon the *Hrit-kosha*, one gains the knowledge of the distinction between the *Chitta* and the *Purusha*. This is special knowledge for advancement in *Yoga*.²³⁷

3. *Purusha-jnana* (*Adhyatmika Siddhi*) - The *Sattva* means *Antahkarana*. The *Purusha* is the *Drashta Atman*. These two are entirely distinct and different from each other. But because of influence of the *Maya*, the characteristics of the *Karta* and the *Bhokta* (experiencing person) are attached to the *Drashta*.

The *Maya* creates the illusion that the *Chitta*, or the *Antahkarana*, and the *Atman* are connected to each other, they are closely involved in the world of matter. Actually, the world is the interplay of the *Gunas* with each other and the *Atman* has no role in it. Not realising this is the experience of the world that *Jeeva* gets (*Bhoga*). The *Atman* is not the one who experiences. Knowing this, by the *Samyama* upon the *Drashta Atman* - the *Purusha* - its knowledge is gained. This is the result of having attained the *Viveka-khyati*. The *Samyama* described in this *Sootra*²³⁸ is the *Viveka-khyati*. Its result is this *Siddhi*, known as the *Purusha-jnana*. Its nature is *Adhyatmika* since it helps lead the *Sadhaka* to the *Kaivalya* and it is just one step before its attainment.

4. *Pratibha Siddhi* - The result of the *Samyama* upon the *Purusha* is that the *Pratibha* dawns. It lights up. It gives the knowledge and experience of things that are small, subtle and distant.²³⁹

In the *Sootra*, 3-33, *Pys*, the *Samyama* upon the *Pratibha* was described. But in this *Sootra*, 3-36, the method by which the *Pratibha* dawns upon the *Yogin* is described.

In the said *Sootra*, the mode of appearance of various *Siddhis* is described viz., the *Divya-shravana* (clairaudience), the *Divya-vedana* (divination of touch), the *Divya-darshana* (*Adarsha*) (clairvoyance) (divination of

Divine Swaroopā), divinated tasting (*Divya-rasasvada*) and smelling divination (*Divya-gandha*) (*Varta*).

These *Pratibha Siddhis* can be a hindrance in *Yoga*. They may delay the goal of the *Kaivalya*, nearing attainment. Hence, *Patanjali* cautions that their *Samskaras* can prevent the attainment of the *Asamprajnata Samadhi*.²⁴⁰

5. *Parakaya-pravesha* - The *Samyama* upon the *Purusha* has many wonderful *Siddhis*. One such is *Parakaya-pravesha Siddhi*, entering into the body of another person. *Patanjali* says that by the *Samyama* upon the *Purusha* and because of having the knowledge of the working of the *Chitta*, the bondages of the *Chitta* to the body are loosened and it can enter another body.²⁴¹

The story of the debate between *Shrimat Shankaracharya* and *Mandan Mishra* is well-known. The *Acharya* had entered into a king's body to gain certain knowledge he did not have first-hand. It has to be said in this connection that the *Yogin's* own body retains the *Chetana* but that is something like in hibernation. The body needs to be preserved until the *Yogin's Chitta* re-enters his own body.

This is also seen from similar myth about the *Navanathas*. But the *Yogin* need not leave his own body for that purpose. As seen from the *Sootras* 4-2 to 6, the *Yogins* have the *Siddhi* of creating and holding onto any number of bodies and *Chittas* for their working.

Patanjali says that the control of all the thus created *Chittas* is done through the original *Chitta* of the *Yogin*.²⁴² Considering all this, it must be possible for the *Yogin* to maintain the activities of his own body while, at the same time, to enter his *Chitta* into one or many bodies, and to control them like his own body. It is pertinent to note in this respect that the *Sootra*, 3-38, *Pys*, the word, '*Parashariraveshah*' (possession of the other's body), is used and not the word, '*Parasharirapravesah*' (entry into the other's body). The difference between '*Avesha*' (possession) and '*Pravesha*' (entry) has to be kept in mind to decipher the exact meaning of the relevant *Sootras*, in this context.

The *Siddhi* of creation and control of other bodies can be seen from the story of *Shrimad-bhagavata Maha-purana* about *Lord Shri Krishna* and *Brahmadeva*. *Lord Shri Krishna* had created the bodies of numerous cows, calves, the cowherds and the children; and entering his *Chitta* into each of them, he had taught a lesson to the conceited *Lord Brahmadeva*.

6. To make the body light like a feather, and death at will by controlling the *Udana Vayu* - By the *Samyama* upon the *Udana Vayu*, one of the five main *Pranas*, the *Yogin* can make his body light and walk upon water, fire, thorns, etc. without touching them. The story of *Shri Padmapada*, one of the chief disciples of *Shrimat Shankaracharya*, is famous in this connection. This *Siddhi* can also be used to depart from the body at will.²⁴³

7. Control over *Samana Vayu* and command over the fire - Similarly, by control over the *Samana Vayu*, the *Yogin* can light up the fire in body. Saint *Dnyaneshwar* had used this *Siddhi* for cooking food on his back which became red-hot like a hotplate. *Lord Shankara* emitted flame of fire from *His Third Eye* that reduced to ashes *Kamadeva*. In the *Shrimad-bhagavata Maha-purana*, *Daksha's* daughter, *Sati*, created the *Yogagni* (fire by *Yoga*) to consume her body in it when she was insulted by her father at the time of the *Yajna* he was performing. These are various mythical instances of this *Siddhi*.

8. Clairaudience, etc. - By the *Samyama* upon the mutuality of the sense of hearing and the *Akasha-tattwa*, the *Yogin* can attain the *Siddhi* of clairaudience. Similarly, by the *Samyama* upon the respective senses and their mutual *Tattwas* like *Prithvi*, etc., other *Siddhis* in respect of the same are attained.²⁴⁴ We have already seen that these *Siddhis* also result from the *Samyama* upon the *Purusha* (Ref. 4 above. *Pratibha Siddhis* above).

9. Travel through the sky (*Akashagamana*) - By the *Samyama* upon the mutuality between the body and the *Akasha Tattwa*, and simultaneously identifying with a light thing like cotton, etc., the *Yogin* can tread upon the sky to go from any place to any other place.²⁴⁵

10. *Mahavideha Vritti* and cleansing of *Rajo-Tamogunas* - By the *Samyama* upon the *Videha Vritti* i.e. 'I am not the *Chitta*', the *Yogin* attains the *Mahavideha Vritti* by abating the *Rajoguna* and the *Tamoguna*. The removal of the covering of these *Gunas* exposes the light of the pure *Sattvaguna*.²⁴⁶ As a result, the *Yogin* holds to the *Vritti* that '*Ayamatma brahma*' - (All this is the *Brahman*.), '*Sarvam khalvidam brahma*' - (Everything is the *Brahman*.), and '*Vasudevah sarvamiti*' - (All this is Lord *Vasudeva*.).

Gita, too, recognises the destruction of the *Rajoguna* and the *Tamoguna* as essential to *Yoga*. This is reflected in various *Shlokas* as follows:

i. The *Sattvaguna* is stainless and therefore, without the *Vikaras*, and is illuminating.²⁴⁷

ii. The action of removing the *Rajoguna* and the *Tamoguna* happens because of the accretion of the *Sattvaguna*. That removes the covering of these two *Gunas* from the light of the *Jnana* which shines then.²⁴⁸

iii. By destroying the *Ajnana* by the *Jnana*, the light of the *Atman* shines forth and it leads to the *Sakshatkara* of the *Para-tattwa*.²⁴⁹

Even though *Gita* has not used the word - *Mahavideha Vritti*, by taking into consideration the above *Gita Shlokas* and the experience similar to that of the *Mahavideha Vritti*, enshrined in its *Shloka*, 7-19, it is amply clear that *Gita*, too, had this important state in mind on the way to the perfection of *Yoga*.²⁵⁰

Eight chief *Siddhis*, *Kayasampata* and *Bhoota-jaya* - By the *Samyama* upon the *Sthoola*, the *Swaroop*, the *Sookshma*, the *Anvaya* and the *Arthavatavritti*, the *Pancha-mahabhootas* come under the control of the *Yogin* and he establishes mastery over the world.²⁵¹

The gross appearance of a thing or object is its *Sthoola Vritti*. Its static state is its *Sookshmatva*. The *Tanmatras* of the *Bhootas* is the *Swaroop* of the thing. The three *Gunas* - *Sattva*, *Raja* and *Tamoguna* - are the *Anvaya Vritti*. *Anvaya* and the *Shakti* by which the *Gunas* work is called the *Arthavatavastha*.

After the control over the *Pancha-mahabhootas* is gained by the said *Samyama*, the *Yogin* gets the eight *Maha-siddhis*. Its secondary *Siddhis* are the *Kayasampata* (body as wealth), and indestructability by the *Bhootas*.

Kayasampata means beauty, lovely form, great might and hard body like the *Vajra*.²⁵² Saint *Dnyaneshwar* has described this very beautifully in connection with the *Yogin* in *Dnyaneshwari*.²⁵³

Adhyatmika Siddhis

We will now turn to some important *Adhyatmika Siddhis* before closing this topic of the *Siddhis*.

1. Control over senses (*Indriya-jaya*) - This is not just a *Siddhi* but a landmark upon the way to *Adhyatmika* goal. The fivefold *Samyamas* for this *Siddhi* is alike that for the *Siddhi* of the *Bhoota-jaya* (3-44, *Pys*), but instead of targeting the *Bhootas*, the *Indriyas* are to be targeted.²⁵⁴

i. The joining together of the objects (*Vishaya*) of the senses with them is the *Grahanavastha*. ii. The state of the senses when not joined with their objects is their *Swaroopavastha*. iii. The consciousness in the *Chitta* about

'I am' is the *Asmitavastha*. iv. The presence of the *Trigunas* in the *Asmita* is *Anvayavastha*. v. The *Shakti* in the *Trigunas* that can give enjoyment is the *Arthavatavastha*. By the *Samyama* upon these five states, the *Siddhi* of *Indriya-jaya* is exhibited.

2. *Manojavitva*, *Vikarana-bhava* and *Pradhana-jaya* - It was noted that from the *Bhoota-jaya*, the secondary *Siddhis* like the eight *Maha-siddhis*, the *Kayasampata*, and the indestructibility of the body are attained. Similarly, from the *Indriya-jaya* as above, secondary *Siddhis* appear.²⁵⁵

They are: i. *Manojavitva* - the body attaining the speed and agility like that of the mind; ii. *Vikarana-bhava* - To be able to enjoy, without actual contact with the senses, any object anywhere in the world and Time; and 3. *Pradhana-jaya* - The power of *Creation*, like sage *Vishvamitra*, to create another world, the *Heavens*, etc. The superfine example of the *Siddhis* of *Indriya-jaya* and *Manojavitvam* is that of Lord *Hanumana*.

3. *Sarvabhav-adhishtthatritva* and *Sarva-jnatritva* - This is the last of the *Adhyatmika Siddhis*. *Viveka-khyati* means the consciousness about the distinctness between the *Chitta* (*Sattva*) and the *Drashta Purusha*. It is called here '*Sattvapurushanyata-khyati*'. The *Samyama* upon it leads to the *Siddhis* of being the enjoyer of all the *Bhavas* - *Sarvabhav-adhishtthatritva* (things, states), and being omniscient (*Sarva-jnatritva*).²⁵⁶

The *Ishwara's* *Sarvabhav-adhishtthatritva* and *Sarva-jnatritva* is reflected in many *Gita Shlokas* e.g. 7-6, 7 and 12, 9-16 to 19, and 10-20, etc.²⁵⁷, and especially in its tenth chapter on *Vibhooti-yoga*. The *Yogin* becomes like *Him*. He attains the *Ishwari-bhava*, or the *Atma-bhava* i.e. *Sarva-jnatritva*.

Kaivalya

After attaining the above *Siddhis*, the *Yogin* attains the state of the *Kaivalya* i.e. *Jeevanmukti*.²⁵⁸ When the *Yogin* ceases to enjoy the various *Siddhis* like the eight *Maha-siddhis*, *Sarva-jnatritva*, etc. and detaches himself from them (*Vairagya*), the practice of *Viveka-khyati* becomes perfected and the *Yogin* attains the state of the *Kaivalya*.

Fulfilled Yoga Sadhana

Saint *Dnyaneshwar*, too, affirms the above. The *Yogin* has fulfilled his mission of innumerable lifetimes. He is the attained soul in bodily form - a *Jeevanmukta*.

The *Yoga* path as described so far in details via the *Pys* thus passes through the attractive region of the *Siddhis*. The *Yogin* gets to enjoy variously at

the highest level many things, if he wishes to. But one ought to be wary about it. One should not allow the *Chitta* to be entrapped by the lure of the *Siddhis*.

The Gods, the Goddesses and other celestial beings try to trap the *Yogin* by promising him a place in their regions, or in the *Heavens*. But the *Yogin* should refrain from accepting their offers. They may also try to hinder his progress. But the *Yogin* should remain steadfast in his practice of *Yoga*.

Patanjali has given a warning in the matter. If one falls prey to the lures of the celestial beings, one falls back to the original state. He has to repeat the process again to be rid of the worldly sorrows, and birth and death cycles.²⁵⁹

Remaining Sootras from Vibhooti-pada

A few *Sootras* from the *Vibhooti-pada* have remained to be examined by us. They are as follows:

1. By the *Samyama* upon the moment and its succession, the knowledge arising from the *Viveka* of the subtle difference between the things is obtained.²⁶⁰
2. Even if two things appear equal, the *Yogin* can distinguish the subtlest difference in them because of the *Viveka* as above.²⁶¹
3. The *Jnana* arising out of the *Viveka* uplifts the *Yogin* upon the *Adhyatmika* path.²⁶²

The *Yogin* who has attained the most superior states of the *Vivekaja Jnana* and the *Viveka-khyati*, attains to the *Kaivalya* state.

The *Chitta* is made up of the *Sattvaguna*. When the covering of the *Rajoguna* and the *Tamoguna* upon it is removed by the *Yoga Sadhana*, it regains its pristine state of the *Shuddha Sattvaguna*. There then remains no difference between the *Chitta* and the *Purusha*. They become united. The *Chitta* merges into the *Purusha (Laya)*.

That is their original state known as the state of *Samya* (equality, similarity, homogeneity).²⁶³ That is the final attainment of *Yoga*. The *Chitta* joins the *Purusha*, in original state. Saint *Dnyaneshwar* says the same thing about attainment of *Yoga* in *Dnyaneshwari*. (*Dny, Ovi 2-273*). This is the culmination of the *Yoga Sadhana*.

Ascension of Kundalini (2)

After this review of the *Patanjala Yoga-sootras*, we will now get back to *Dnyaneshwari*. We were dealing with the subject of ascension of the *Kundalini* before the above foray into the *Patanjala Yoga-sootras*. We now revert to it.

Siddhis and Gita

Dnyaneshwar has mentioned that the ascension of the *Kundalini* grants many a *Siddhi* to the *Yogin*. (*Dny, Ovis 6-271 to 273*). He is very brief upon the subject of the *Siddhis*; although he has described a few like the *Kayasampata*, *Manojavitvam*, *Sarvabhav-adhishtthatritva*, *Sarva-jnatritva*, etc. He mentions them, including the eight *Maha-siddhis* like *Anima*, etc., after describing the state of *Khechara* (literally, traveller in the sky) in the sixth chapter of *Dnyaneshwari*. All the same, he does not forget to mention that we have nothing to do with them. (*Dny, Ovis 6-297 and 298*).

Gita, however, does not describe any *Siddhis*, or even mentions any of them. It is because its *Adhyatma* is narrated for attaining to the *Parama Siddhi*. The *Yoga-shastra* of *Gita-Dnyaneshwari* is for the purpose of attaining the *Brahma-vidya*. Hence, it remains more or less silent about the *Siddhis*, or gives them little importance.

Patanjali, however, was wedded to the entire depiction of the *Yoga-shastra* systematically, in a scholastic way. For making it perfect, he has described all the details in depth of every matter about the *Yoga*, including the *Siddhis*, etc. But he, too, has warned us about the trap of the *Siddhis*. After all the description in the final *Sootra* of the *Vibhooti-pada* upon the *Siddhis*, he speaks on attaining the *Kaivalya* (3-55, *Pys*).

Kundalini Jagadamba

The *Kundalini* is the giver of the various *Siddhis*, including the *Parama Siddhi*, called variously by many names viz., the *Kaivalya*, the *Ultimate Laya*, *Shiva-Shakti-samarasya*, etc. We had diverted from the topic of *Kundalini* ascension while dealing with the appearance of the state of the *Seventeenth Kala* and the *Siddhis* earlier.

On reaching that state, the *Kundalini* catching the *Pranas* with it, travelling upon the footpath of the *Chidakasha* (*Gagana, Akasha*), climbs up the staircase of the *Madhyama* (*Sushumna*) and arrives at the *Hridaya* (*Adhyatmika Hridaya*). It is the beautiful wife of the Emperor *Chaitanya*. It succours the sapling of the seed of the world, giving it shelter. It is the

centre of the *Shoonya-linga* and contains the *Shiva*. It is the birth place of the *Pranas* and the *Matrika* of the *Pranava*. (Dny, Ovis 6-271 to 273).

Unravelling the similes and metaphors in the above passage of Saint *Dnyaneshwar*, we note that the *Kundalini*, along with the *Pranas*, ascends through the *Sushumna Nadi*. It arrives at the *Adhyatmika Hridaya*, i.e. the region from the *Ajna-chakra* and above. It is at the heart of the state of equilibrium of the *Shiva* and the *Shakti* principle, in its original state. The *Pranas* arise out of it, in the *Prasava-krama*. It is at the origin of the *Pranava*.

Anahata Nada

Other names of the *Kundalini* are *Shivā* (female of *Shiva*) and *Shakti*. The entire world is its expanse and operational field. The world is pervaded by the *Pranas*, through and through. Therefore, it is called the originator of the *Prānas* and the *Pranava*. The state of the *Pranava*, *Onkara* or the *Udgeetha* arises from it.

Since it is the female principle, hypothetically, behind the *Shiva*, metaphorically it is being described as the beautiful wife of the Emperor *Chaitanya*, etc.

Saint *Dnyaneshwar* says that when it arrives at the *Adhyatmika Hridaya*, it starts speaking the tongue of the *Anahata Nada* i.e. the *Anahata Nada* appears to the *Sadhaka*. The *Chaitanya*, accompanying the *Buddhi Tattwa* (it is next to the *Buddhi* i.e. *Mahat-tattwa*), listens to it. In short, the *Anahata Nada* then appears, and it is next to the state of the *Chaitanya*. (Dny, Ovis 6-274 to 276).

But the *Manasa* is in the *Laya* state then. So, it is not possible to imagine what is causing that *Nada*. But one thing is certain that until the *Pranas*, or the *Pavana* or the *Vayu-tattwa* does not attain to the *Laya*, its word would be reverberating in the *Akasha* as the *Anahata Nada*. (Dny, Ovis 6-277 and 278).

The *Prithvi* and the *Aapa Tattwas* have already been in the *Laya* state. Because of the high note of the *Anahata Nada*, the *Hridayakasha* also reverberates aloud. Its impact opens the *Brahma-randhra*. In the *Mahadakasha* that is there, everything, every *Tattwa* meets its *Laya*. (Dny, Ovis 6-289 and 290).

State of Adwaita

In short, when the *Anahata Nada* appears, the way to the *Mahadakasha* through the *Brahma-randhra* opens up. Going through it, the *Kundalini* merges into the *Chaitanya*. Before it happens, the *Taijasa (Buddhi)* meets its *Laya* in the *Kundalini*. With it, the *Dwaita* state ends. That time the *Kundalini* looks like the lightning. (*Dny*, 6-283 to 286).

The *Shakti* form vanishes. At that time also, it is the *Shakti*. But it has taken the form of the *Pranas*. It does not have the distinctions of the *Nada*, the *Bindu*, the *Kala* and the *Jyoti*. It is not possible then to meditate, fixate the *Dharana-Dhyana* upon something, to control the mind (*Nirodha*), to do the *Sadhana* of the *Pranas*, etc. The logic and illogic, and thoughts, do not have any existence then. This is the state of the *Laya* of the *Pancha-mahabhootas*.

Saint *Dnyaneshwar* says that this *Kundalini* awakening and its ascension that results in the state of the *Adwaita* is the guarded secret of *Gita*. (*Dny*, 6-287 to 292).

Note: The terms, *Nada*, *Bindu*, *Kala* and *Jyoti* will be explained later on at the appropriate place. The Saint is disclosing it for the benefit of the *Sadhakas*. This *Natha Sampradaya's* method attains the *Laya* of the *Jeeva* into the *Shiva*, the *Pinda* into the *Pada*.

Interim Kundalini Process

In arriving at the state of the *Sarva-laya* (Total Dissolution) as above, Saint *Dnyaneshwar* had omitted the interim process before that. It is later described in different ways in the succeeding *Ovis* of *Dnyaneshwari*.

After the *Laya* of the *Prithvi Tattwa* in the *Aapa Tattwa*, of the *Aapa Tattwa* in the *Teja Tattwa*, and of the *Teja Tattwas* in the *Vayu Tattwa* at the *Adhyatmika Hridaya*, only the *Vayu Tattwa* remains. That also remains clinging to the body but after some time, it goes to the *Murdhnyakasha* and meets its *Laya* there. That time, the *Kundalini* name is lost but it is called the *Maruta* at that time. That is its state before the *Vayu (Pavana) Tattwa* and the *Akasha Tattwa* meet in each other for their final *Laya*. Still, until it meets the *Shiva*, it is in the state of the *Shakti*.

Merger of Pada (Pinda) into Pada

The *Shakti – Maruta* - starts proceeding further from the *Hrit-kosha (Adhyatmika Hridaya)*. It transcends the *Jalandhara Bandha*. Breaking open the *Kakaranta*, it climbs to the top of the *Murdhnyakasha* and stepping upon the back of the *Onkara*, it goes beyond the step of the

Pashyanti. The three and half *Matras* of the *Onkara* merge into the *Murdhnyakasha*.

After that the *Kundalini* (*Maruta*) steadies itself at the *Brahma-randhra*. Adopting the *Soham-bhava*, it embraces the *Paramatma-linga* and merges into it. That is the total *Laya*, along with the *Akasha*, and the world. The *Dwaita* does not remain then. There can be nothing other than the *Adwaita* in that state. (*Dny, Ovis 6-302 to 306*).

Kakaranta

Saint *Dnyaneshwar* has used the word - *Kakaranta* - above. Some have taken its meaning as the *Kaki-mukha*. The word *Kaki-mukha* refers to the point known as the barricade above the '*M*'-kara: the third *Matra* of *OM*. The *Yogin* enters the *Ardha-matra* once he can override this obstacle. The further path is that of the *Bindu*, *Ardhendu*, etc. to the *Brahma-randhra*.

But the exact meaning of the word *Kakaranta* is clear from its etymology. It means that at the end of which is the '*Ka*'kara. '*Ka*' means the *Brahman*. '*Ka*'kara means the '*Kam*' *Brahman*. The place at the end of which the *Brahman* is must be the *Kakaranta*. The place as above as per the *Yoga-shastra* is the mouth of the *Sushumna* at its end in the *Brahma-randhra*. It is at the *Murdhni-sthana*. The region beyond it is that of the *Brahman*.

When the clouds rain, the water that had originated from the oceans flows out and merges back into it. It unites with it. Same is the case of the *Shakti*'s and the *Shiva*'s reunion. Residing in the body, when the *Shiva* and the *Shakti* thus meet again, the *Pada* (*Brahman*, the pristine state) enters into itself in the form of the *Pinda* (*Jeeva*). *Dny, Ovis (6-307 and 308)*. It is like the *Akasha Tattwa* merging into itself. No one can ever describe that state. One has to experience it and remain in that experience to fully know that state. *Dny, Ovis, (6-309 and 310)*. There is neither the *Dwaita*, nor the *Adwaita* in that state. That state is beyond thought. It is privy to the one who is enjoying it.

Maha-shoonya

The *Vaikhari Vacha* is far-off from that state. At the *Bhroo-madhya*, there is the *Ajna-chakra*. Beyond it, is the *Sahasrara*. In it, there is no place even for the third *Matra* of *Onkara* – '*M*'kara. The subtlest of consciousness has no entry in it. Even the *Pranas* alone cannot come to that place. But when it reaches this place with the support of the *Kundalini*, it merges into the *Murdhnyakasha*.

The Word (*Shabda*) that is dependent upon the *Pranas* dies out then. The *Vedas*, too, adopting the phrase, '*Neti*', '*Neti*', keep quiet about that state. The *Ardhamatra* lies beyond the '*M'kara*'. That, too, along with the *Akasha Tattwa*, meets its *Laya* in the *Brahman*. That is the unfathomable pool of the *Maha-shoonya* there. It is unfathomable to anyone, let alone the Word! It is the primordial, non-scalable *Parama-tattwa-dhama*. There is nothing ahead. (Dny, *Ovis 6-311 to 318*).

It is that which brings to an end the world. There is nothing but the *Moksha* there. The beginning, the happening, and the end states of everything, the world, dissolve in it. That is the *Chaitanya*, the *Bliss of Bliss* (*Ananda*). It is the root of the tree of *Yoga*. It is the seed of the *Pancha-mahabhootas*. It is the *Teja* of the *Maha-teja*. The Lord says that it *His own Swaroopa*. It is the maximal *Sukha*, indescribable. (Dny, *Ovis 6-319 to 325*).

The Lord reiterates that those *Maha-purushas* who decide to attain to that *Greatest Bliss*, do attain it, and become united with *Him*, if they follow the *Yoga* path (*Pantharaja*) thus described. They are the *Yoga Sadhana* incarnate. They are the die cast with the liquified brilliant *Para-brahman*. (Dny, *Ovis 6-326 to 328*).

Next Topic

Arjuna quite agreed with Lord *Shri Krishna* on the great utility and indispensability of the *Yoga* (*Pantharaja*) He had narrated. He wanted to know who have the capacity to follow its *Sadhana*. The Lord's explanation about that subject and the guidance of Saint *Dnyaneshwar* on the *Pratyahara* in its context has already been seen by us earlier in this work, '*Inner Secrets of Rajayoga*', *Book-1*.²⁶⁴

Some aspects of this *Yoga* remain to be touched. That we will see at the appropriate time. With the above, the *Kundalini* ascension process stands almost fully described. Now we will see some miscellaneous points in the context, and review and analyse some of its important aspects. It is an important part of our discussion on this subject matter in which the readers will get answers to a number of questions on the *Kundalini-laya-yoga*.

Review of *Kundalini-yoga, Pantharaja, etc.*

The literature upon the subject of the *Kundalini* is vast. Nowadays, many are attracted to this topic, both from the West and the East. *Sir John Woodroffe's* treatise on the *Kundalini, The Serpent Power*, having an erudite detailed preface, published about eighty years ago, is very famous on this subject.

It is really praiseworthy that a westerner, unconnected with the Indian ethos and the *Adhyatma-shastra*, created this wonderful treatise on the subject after studying the *Yoga-shastra* and the science behind it for years, including the other *Shastras*, the *Tantras*, and the other oriental and *Vedic* streams of knowledge. Another thing to note is that it is still in demand and its reprints are available. No one before him had so clearly delved into this secret subject and that, too, so openly. It is a must-read for all the *Yoga Sadhakas*, and worth assimilating its contents.

Literature on Kundalini

Apart from the above, there is a lot of recent publication on the topic. Many books can be cited in this context viz., The writings of the disciples of *Shri Ramakrishna Paramahansa*, including *Swami Vivekananda*, *Swami Shivananda's Kundaliniyoga*, *Swami Vishnuteertha Maharaja's Devatmashakti*, *Dr. B.S. Goyal's Third Eye and Kundalini*, *Shri Babamaharaja Arvikar's Divyamritadhara* (in Marathi), books in Marathi by *Mrs. Kamal Bapat* and *Shri S.M. Vaidya*, *Swami Shivomteertha's Kundalini Siddha Mahayoga*, *Mrs. Deepa Kodikal's Journey Within the Self*, *Swami Satyananda Sarasvati's Kundalini Tantra*, *Dr. B.T. Shaligram's* book on the *Pantharaja* and *Dr. K.R. Joshi's* books in Marathi- *Dnyaneshwari Siddhayogadarshana* and *Shaktipatayogarahasya* (in Marathi), etc.

Other than the above, the writings are available by those who have had the *Kundalini* experience, including *Pandit Gopi Krishna*, *Swami Muktananda*, *Prof. R.D. aka Gurudeva Ranade*, etc. There is a plethora of literature on the subject by many authors on the *Tantra-shastra* and the *Yoga*, by the Saints, etc. A sample of the books read by this author upon the subject is given in the *Bibliography* at the end of this work. The interested readers may refer to it and avail of the books mentioned therein for further in-depth study of the subject.

Sookshma Deha (Linga Deha) and Chakras

In general, the concept of the *Kundalini* is associated with the *Chakras* in the *Yogic* body, six, nine, or many. The human body is constituted of two bodies - the *Sthoola Pinda (Deha)* and the *Sookshma Pinda (Deha)*. According to the *Yoga-shastra*, the two are intimately connected with each other.

The attitudes and behaviour of man, including conduct, character, thinking, food, fears, sleep and waking, etc. follow these two together. The *Sthoola Deha* (called the *Body*, in common parlance), according to the

modern Medical science, has various organs like the hands and the feet externally, and the heart, the brain, the stomach, etc. inside it. There is a system in the body that supplies blood, oxygen, and food to it. For the movements of the body and its organs, there are the nervous system, bones, and the musculature. This all is well-proven fact of the human body, according to medical science. The *Yoga-shastra* accepts it as it is.

However, the *Yogins*, based upon their experiences, hold that the *Jeevas* have another body associated with them, apart from the *Sthoola Deha*. It is called the *Sookshma Deha* (*Linga Deha*, subtle body) by them. The *Jeeva* has the *Sookshma Deha* with it, even after death. It associates with the *Sthoola Deha* at the time of conception, and it departs with the *Jeeva* after it leaves the body (*Sthoola Deha*).

It goes to various *Lokas* after death, and returns to this world when the *Jeeva* gets a body. The cycle of birth and rebirth is supported by the *Sookshma Deha* which does not get destroyed ever, even upon death. That is its specialty as compared to the *Sthoola Deha* that gets destroyed upon death.

Man cannot become free of the cycle of births and death, and attendant senility, *Duhkha*, Fears, sorrows, etc. unless the *Sookshma Deha*, with its associated *Karana* and the *Mahakarana Dehas*, merges into its natural state in the *Samadhi* and later higher states, or in the states of the *Kaivalya*, or the *Mukti*, etc.

We have earlier seen details of the *Sookshma Deha* while reviewing the thirteenth chapter of *Gita* in this work, '*Inner Secrets of Rajayoga*', Book-3, '*Kshetra-Kshetrajna*'. The *Vasana-kosha* (storehouse of the desires) is inside the body, like inside a box. Unless it is destroyed, man cannot attain to the *Mukti* state.

The *Karmas* and their *Samskaras*, along with the desires of a man, are stored in it. Man behaves according to them in the present birth. Adding to it the desires and the *Karma Samskaras* of this birth, man dies. The desires which remain to be satisfied always outnumber vastly the desires satisfied in any given birth. Hence, the *Vasana-kosha* goes on strengthening instead of weakening. That is the influence of the *Maya* upon the *Jeevas*. The cycle of births and death, therefore, becomes unstoppable. That is why *Gita* tells us that it is almost impossible to cross the *Maya*.

Science of *Nadis*

In the *Sookshma Deha*, there are three main *Nadis*, namely, the *Ida*, the *Pingala* and the *Sushumna*. There are many secondary *Nadis* in it. In fact, there is a separate *Nadi-Chakra* system in the *Sookshma Deha*. There are also what are called the *Granthis* in the *Nadi-chakra* system. There are also certain controlling centres in it. The chief amongst them are the *Shat-chakras* in one system of *Yoga*. There are, and can be, different types and numbers of the *Chakras* in other *Yoga* system. They are known by different names.

The *Shat-chakras* are six in number. Other than them, there are many centres and subcentres, etc. in the *Nadi-Chakra* system, but most of the *Yoga Sadhakas* do not have much knowledge about them. The *Master Yogins* say that the *Siddhas* do know of everything in the *Nadi-Chakra* system owing to their *Prajna*. When they bestow their grace upon a *Sadhaka*, he, too, is endowed with the complete knowledge of the system.

The main thing is that because this knowledge resides mostly in the inner mind of the *Yogins*, it is not usually capable of being expressed in words to others. The literature upon that knowledge originates from the fortunate few who can express it in words. But the taboo of maintaining secrecy of the knowledge, and the fear of the consequences of breaking the taboo, has prevented many from passing on the exact knowledge of the subject to others. Therefore, the veracity of the available knowledge of *Yogic* secrets is difficult to vouch for.

However, some of the *Master Yogins* like Saint *Dnyaneshwar* have openly disclosed many of their secrets. Our own knowledge of it and that in this work necessarily derives from such a body of *Yogic* literature, unless we have our own experiences.

Play of *Chit-shakti*

The *Nadi-Chakra* system is present in the *Sookshma Deha*; and the various systems like the nervous, the blood circulation, the musculature, the limbs and organs, the brain, etc. of the *Sthoola Deha* act in conjunction with it. Until this conjunction is present, the body is alive. When this bond between the two *Dehas* breaks down, the *Sookshma Deha* separates from the body and the *Sthoola Deha* dies. This bond that keeps the two bodies together is the *Kundalini*, as per one system of the *Yogins*.

The *Chit-shakti* that creates the *Sookshma Deha* by the *Tanmatras* of the *Pancha-mahabhootas* remains fractionally (*Amsha*) into it. It stays in latent form. It is called the *Kundalini*. The *Sthoola Deha* is governed by

the *Karmas*. Its creation from the *Sthoola Pancha-mahabhootas* is the work of the *Prakriti*, joint with this *Amsha* of the *Chit* i.e. the *Kundalini*.

Right from the time of conception to death, these two *Shaktis* are behind the working of the body. They get the *Karmas* done by it; give it enjoyment; transmit the *Vasana-kosha* from one body to another newer one, along with the addition to it from birth to birth.

Actually, the working of the entire world is because of these two *Shaktis*. They are known as the *Para Maya* and the *Apara Maya* in that context. Their coming together is necessary for the coming into existence of the *Jeeva*. The *Sanghata* of the twenty-five *Tattwas* of *Gita*, or that of the thirty-six *Tattwas* of *Dnyaneshwari*, which is in the form of the body, is the play of these two *Shaktis*. The *Para Maya* i.e. the *Avyakta* of *Gita* (13-5) is the *Kundalini*. It has threefold *Shaktis*, those of *Ichchha*, *Jnana* and *Kriya*.²⁶⁵

Jeeva, Shiva and Shakti

There is one more *Tattwa* - the *Purusha* - other than the above *Tattwas*. It is called the *Shiva* in the *Yoga* systems. The *Kundalini*, aka the *Shakti*, is regarded as its consort. One may regard the couple of the *Shiva* and the *Shakti* (*Shivā*) as the expression, connected with the state of the *Jeeva*, of the primordial couple of the *Purusha* and the *Prakriti*. We have already looked into the detailed nature of the *Purusha* and the *Prakriti* while dealing with the thirteenth chapter of *Gita* in the context of the *Kshetra-Kshetrajna* in this work, '*Inner Secrets of Rajayoga*', Book-3.

We have seen the *Swaroopa* of the *Shiva-Shakti*, and the mysticism behind it, while looking at the chapter of *Amritanubhava* on it in this work, '*Ishwara and Worship [Upasana]*', Book 5, *Amritanubhava on Shiva and Shakti*. The primordial nature of the duet is well described in it. Here we are looking at how that duet harmonises with the concepts of the *Yoga-shastra* through the triad of the *Jeeva-Shiva-Shakti* inherent to the *Yoga* of the *Kundalini*.

Laya – Essence of Pantharaja

On examining the *Pantharaja*, it becomes clear that its essence is the total *Laya* of the *Tattwas*. It is the *Layayoga* by a different name. There are some important steps on this path as seen from Saint *Dnyaneshwar*'s description of it as we have seen.

The same are, inter alia: Awakening of the *Kundalini*; *Pranayamas* and *Bandhas* viz., the *Moola-bandha*, the *Odhiyana-bandha* and the

Jalandhara-bandha associated with it; Ascension of the *Kundalini* through the *Chakras*; The *Laya* of the *Chakras* and the *Tattwas* related to them; Ascension of the *Kundalini* above the *Ajna-chakra* with the *Pranas* through the mystic states/*Chakras* like the *Golhata*, the *Bhramara-gumpha*, etc.; *Anahata Nada*; Transcendence of the *Kundalini* and its effects upon the main three *Nadis viz.*, the *Ida*, the *Pingala* and the *Sushumna*; Transformation of the *Kundalini* into the state of the *Shakti*; and the union of the *Shiva* with the *Shakti*, etc. After being acquainted with the *Kundalini*, let us look into the mysticism behind its *Laya*yoga.

Avyakta to Vyakta - Prasava-krama

While the *Jeeva* comes into the *Vyakta* form from its *Avyakta* state, the *Sanghata* of the *Kundalini* with the *Tattwas* of the *Prakriti viz.*, the *Pancha-mahabhootas*, the *Ahankara*, the *Manasa*, the *Buddhi*, etc. is established. In it - in the *Kshetra* of *Gita* - are the thirty-six *Tattwas viz.*, the *Pancha-mahabhootas*, the *Ahankara*, the *Buddhi*, the *Avyakta* (the *Moola Prakriti* - the *Jeeva*) and the ten *Indriyas*, the *Manasa*, the ten subjects of the senses, the *Ichchha*, the *Dvesha*, the *Sukha*, the *Duhkha*, the *Chetana*, the *Dhriti*, and the congregated holistic combine of all these (the *Sanghata*). This congregation of these *Tattwas* is called the *Kshetra* by *Gita*. Its base is the *Kundalini*.

After discarding one body, this *Sookshma Kshetra* in it transits to another body by the same *Shakti*. The *Parakaya-pravesha*, too, is possible because of this *Kundalini*. This *Kundalini* holds a singular place in the *Yoga Sadhana*, and its great importance is well-known to all the *Yogins*.

After completing its task of creating the body, this *Moola Shakti* - the *Chidatmika Shakti* - rests at the *Mooladhara* in the *Linga Deha*. *Mooladhara* is a point-like place in that *Deha*. It is called the *Kanda* or the *Moola* also. Even if latent (figuratively speaking - sleeping), its small part (*Amsha*) is *Chetan*. By it, the *Jeeva* can lead its life in this world, and do the *Karmas*, and enjoy the pleasures, etc.

The *Kundalini* at the *Moola* is experienced (seen) by the *Yogins* in the form of a three and half coiled female serpent, with its mouth turned sideways. Its aura is red like the *Kumkuma* (vermillion). Saint *Dnyaneshwar* has described its looks in a wonderful manner in the sixth chapter of *Dnyaneshwari*.²⁶⁶

Prati-prasava-krama or Laya

The transit from the *Avyakta* state to the *Vyakta* state by the *Kundalini* is known as the *Prasava-krama*, or the *Avaroha*, or the *Adhogati*. The transit,

(*Chaitanya* → *Avyakta* → *Vyakta*), is progressively world-oriented expression of the *Jeeva*. On the other hand, the transit in the reverse direction, (*Vyakta* → *Avyakta* → *Chaitanya*), takes the *Jeeva* to the *Swaroopa*, the *Chit*. This is also called as the *Urdhva-gati*, or the *Aroha-krama*. For that to happen, the *Kundalini* has to take up the upward (figuratively) direction towards the *Chaitanya*.

Thus, we see the transit of the *Jeeva* from the *Chaitanya* back to it, through the agency of the *Kundalini*. It is: [(*Chaitanya* → *Avyakta* → *Vyakta* → *Kundalini's Adhogati-krama*) - (This is the latent state of the *Kundalini*) → (Awakening of the *Kundalini* → *Vyakta* → *Avyakta* → *Chaitanya* → *Urdhvakramana* of the *Kundalini*)].

Out of the above, the transition, (*Chaitanya* → *Avyakta* → *Vyakta*), is called the *Prasava-krama* because in it is the dawn of the *Samsara*; the *Jeeva* comes into the *Vyakta* state (literally, is born); and the cycle of the *Samsara* - the *Karmas* - starts. The other *Krama* (order), (*Vyakta* → *Avyakta* → *Chaitanya*), is called the *Prati-prasava-Krama*. It brings about the extinction of the *Samsara*; the *Jeeva* transits back into its original state of the *Chaitanya*; the worldly cycle stops; and the *Jeeva* attains the state of the *Naishkarmya*. All these transitory phases relative to the *Jeeva* take place due to the support of the *Kundalini*.

The world came into existence from the *Chaitanya* by the *Maya-shakti*. Likewise, the Chidamsha, (particle of the Chit, the Chaitanya) that is the Jeeva, assumes the Vyakta form by an Amsa of the Maya, known as the Kundalini Shakti.

Layayoga

The chief aim of *Yoga* is to attain emancipation from the cycle of birth and death i.e. *Mukti*. According to the *Yoga-shastra*, until the *Prati-prasava-krama* is attained fully, the *Yoga* is not accomplished. According to *Genesis*, the world gets created at the beginning of the *Yuga* (a measure of long time periods, in the *Cycles of Creation*). At the end of a *Yuga*, it meets its *Laya*. Along with it, the *Jeevas* either go into the *Avyakta* state, or attain to the state of the *Chaitanya*, as per their lot (*Prarabdha*). The journey, (*Vyakta* → *Avyakta* → *Chaitanya*), is common to every *Jeeva* and it is repeated in every *Yuga*.

However, to attain to the *Prati-prasava-krama*, (*Vyakta* → *Avyakta* → *Chaitanya*), beyond the worldly cycles of the *Creation* and *Laya*, the *Jeeva* is required to attain a special state, which is attainable only through the *Yoga*. However, this *Yoga* state and the worldly cycle of the *Creation-Laya*

have no special connection. For those *Jeevas* who attain the *Prati-prasava-krama*, (*Vyakta* → *Chaitanya*), need not traverse the order of the *Genesis* i.e. of the worldly cycle of *Creation-Laya*. They are freed of the cycle of births and rebirths forever. By the operation of a yet not fully understood phenomenon, if and when such a *Mukta Jeeva* takes a rebirth, it is called an *Avatara*. The *Avataras* are not bound by the workings of the *Prakriti*.

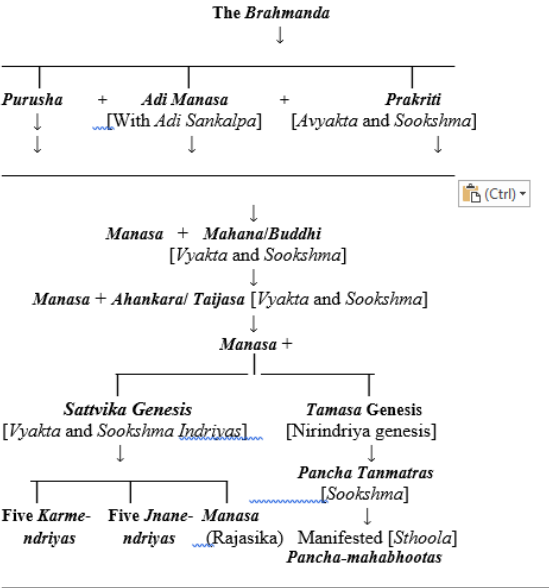
The *Yogins* who have fully attained the *Prati-prasava-krama* are *Jeevanmukta*. In case, their *Prati-prasava-krama* was not completed in the last birth, they are reborn to finish it and become the *Muktas*. This is all accomplished by *Yoga* they follow.

As it is so, and because one cannot attain to the state of *Mukti* without accomplishing fully the *Prati-prasava-krama*, also called the *Laya*, it is an inseparable and integral part of the *Yoga*. Owing to the inclusion of the *Prati-prasava* in it, it is called the *Layayoga*. In the *Pantharaja* of Saint *Dnyaneshwar*, it has prominence, as can be inferred from his description of it in the sixth chapter of *Dnyaneshwari*.

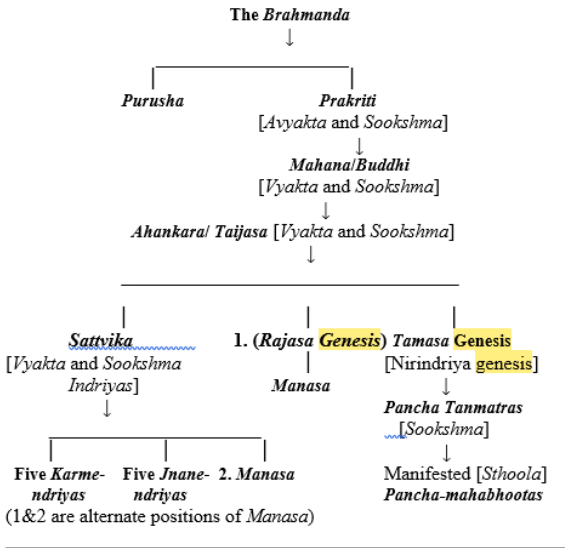
Layayoga, Patanjala-sootras and Genesis

While dealing with the *Genesis*, we examined the nature of the mind (*Manasa*) in this work, '*Inner Secrets of Rajayoga*', Book-3, *Manasa and Yogavidya*. The mind is one of the most important contributor to the *Yoga*. Therefore, at this juncture, it is necessary to point out to the order of its *Creation*, and its position in the conceptual depiction of the 'Tree of *Genesis*'. as was seen then. The 'Tree of *Genesis*' can be depicted in two ways. It is shown below in the Diagrams - 1 and 2:

Manasa and the Improvised Diagram of The Order of
The Genesis - 2



The Diagram of the Order of the Genesis - 1



Mind: Mind has a unique position in the *Layayoga*. Its faculty of imagination has to subside, and it has to gain the state of the *Unmani* so that (figuratively) its fabric tears. That is the action of *Yoga* practice ultimately upon it. The *Creation*, starting from the *Brahmanda*, appears progressively into the congregation (*Sanghata*) of the (*Panchendriyas* + *Pancha-mahabhootas* + *Manasa* + *Ahankara* + *Buddhi*). That is the order of *Creation* (*Prasava-krama*).

Its opposite direction is that of the *Laya* i.e. the *Prati-prasava-krama*. In it, the *Panchendriyas* and the *Pancha-mahabhootas* meet their *Laya* into their originating *Tattwa*, and all of them with the originating *Tattwas*, mind and *Buddhi* also, meet their *Laya* into the *Ultimate Tattwa*. This can be inferred also from the description of the *Pantharaja* in *Dnyaneshwari*.

With it, the *Tness* (*Asmita*), aka *Ahankara*, also meets its *Laya*; and the *Creating Prakriti*, with the *Adi-sankalpa* of the *Purusha* behind it, meet their *Laya*, along with all other *Tattwas* as above, in the *Purusha*. The *Shakti* unites with the *Shiva*. Its nature as the *Shakti* is also lost on meeting the *Purusha*, and the nature of the *Prakriti* does not survive the *Sarva-laya* i.e. the *Laya* of everything - the *Ultimate Laya*.

According to the *Pys*, two things happen then:

1. The *Chitta* becomes absolutely purified and transformed into the *Shuddha Sattvaguna*, and becomes alike the *Purusha* (*Shuddhi-samyavastha*), resulting in the attainment of the *Kaivalya*.²⁶⁷
2. The *Gunas*, losing their nature, merge into their originator *Tattwa*. This action of the *Prati-prasava* results into the state of the *Kaivalya*.²⁶⁸ In other words, the *Chiti Shakti*, or the *Chetana Purusha*, regains its original state (*Nitya-siddha Swaroopa*), and the *Yogin* thus attains to the state of the *Kaivalya*. The *Patanjala Yoga* also endorses the *Laya* in this manner.

Yoga-chakras (1) and Chakra-bhedana

Layayoga, Ascension of Kundalini and Yoga-chakras

We have already seen that while describing the ultimate state of the *Laya*, Saint *Dnyaneshwar* indicates that the final *Laya* takes place into the primordial *Parama-tattwa*. It takes place in the root of the world and the entirely *Blissful* (*Anandamaya*) *Chaitanya*, as a result of the *Yoga*. It is in the *Swaroopa* of the *Lord* that is the seed of the *Maha-bhootas*, the *Teja* of the *Maha-teja*.

The *Yogin* who attains it become the *Sukha* incarnate. The die of his body fills up with the brilliant liquid of the *Para-brahman*. (Sixth chapter of

Dnyaneshwari). His experience absolutely occludes the entire world, thus, in a way, for him, the *Prati-prasava-krama* of the *Brahmanda* as a whole, too, takes place.

Now we will look into more details of the *Laya* process described by Saint *Dnyaneshwar viz.*, Awakening of the *Kundalini* - its process of ascension - the *Laya* of the *Pancha-mahabhootas*, and the ten *Indriyas* with the *Manasa*, *Buddhi* and *Ahankara* – and Meeting of the *Prakriti* and the *Purusha*.

Description of Yoga-chakras

For that, it is necessary to have knowledge from the *Yoga-shastra* of the *Chakras* that the *Kundalini* meets in its ascension. A part of it was seen by us through the *Siddha-siddhanta-paddhati* of *Guru Gorakshanatha* while dealing with the seating arrangement and *Asana* in relation to *Yogabhyasa* from the sixth chapter of *Gita* and *Dnyaneshwari*, in this work, in '*Inner Secrets of Rajayoga*', *Book-2, Rajayoga (Pantharaja) Explained*.

Readers may refer to it for the details of the *Natha Sampradaya's* conceptual understanding of the sixteen *Ādhāras*, the Nine *Chakras* and the *Pancha-vyomas*. We will add to it hereunder, in the context of the present discussion.

However, the readers must take notice of the fact that the *Yoga-chakras* have different names, and there are different *Chakras* in many systems of *Yoga*. Also, their concepts differ upon the paths of ascension of the *Kundalini*, its *Poorva-marga* and the *Pashchima-marga*. But, truly speaking, the path of ascension of the *Kundalini* does not depend upon the schools of *Yoga* and their individual systems, and *Chakras*. We will have to look into these aspects as well to understand the holistic nature of the *Yoga* of the *Kundalini*.

First of all, let us take up the nine *Yoga-chakras* described in the *Siddha-siddhanta-paddhati* of *Guru Gorakshanatha*. These details are not to be found in *Dnyaneshwari*.

Mooladhara Chakra or the Brahma Chakra

There are nine *Chakras* in the body (*Pinda*) as per *ssp*.²⁶⁹ In the *Mooladhara*, there is the *Mooladhara-chakra* in the classical *Yogic* system. *ssp* says that there is the *Brahma-chakra*. It has three coils. Its shape is triangular, that of the female genital organ. At its root (stalk), there is the origin of all the *Nadis*. It is a *Granthi* called the *Moola*, or the *Kanda*,

aka the *Moola-kanda*. Thereat is the *Kundalini Shakti* which has brilliance like the fire, and is of the shape of the tongues of fire.

[Note: looking at the *Chakra* as if it was a flower, its stalk, or root, means its central point, or its root.]

The description of the *Shakti (Kundalini)* by *Gorakshanatha* tallies with that by Saint *Dnyaneshwar*. He has given the analogies of a 'coiled' lightning bolt, a fold of the tongues of fire, and the round shaped bangle of pure glistening yellow metal (gold). This is how it appears to the *Yogin's* eyes. (*Dny, Ovi 6-22*).

Gorakshanatha prescribes that the *Yogin* should meditate upon (*Dhyana*) the *Kundalini*. It is with the *Antar-lakshya Drishti*. Here, we are reminded of the notions of the *Desha*, and the *Dharana-Dhyana-Samyama*, etc. of the *Pys*. The details such as *Gorakshanatha* gives of the *Desha*, and the *Dhyeyya*, fully describe the *Desha* and the *Dhyeyya* in it.

In the instant case of the *Brahma-chakra*, the *Desha* is the *Chakra* itself, and the *Dhyeyya* is the *Kundalini*. *Gorakshanatha's* direction upon the *Dhyana* is thus seen to be complementary to the *Pys*. In this case, the question arises as to what will be the object of the *Samadhi*. We may note that the result expected is the awakening of the *Kundalini*, in this case.

In this *Chakra*, there is the *Peetha* known as the *Kamaroopa*. It is the *Shakti-peetha* i.e. the own place of the *Shakti*. When the *Yogin* has mastered this *Chakra*, the *Shakti* awakens and pierces the *Chakra*. As per *ssp*, its *Siddhi* is fulfilment of every desire.

There are some more specialties of the *Mooladhara Chakra*. It is located corresponding to the perineum, behind the four-fingers wide space of the skin joint thereat. It is the place of the *Apana*. It is the *Peetha* of four *Tantrika Shakti-devatas viz., Gupta, Prasaka, Karala and Vikrala*. The mastery of this *Chakra* gives four types of bliss - *Paramananda, Sahajananda, Veerananda* and *Yogananda*. Lord *Ganesha* is the deity of this *Chakra*. The *Chakra* is red in colour.

On its piercing, the *Yogin* attains the *Salokata Mukti*, as some *Yogins* opine. The *Rajoguna* is the strongest there. Its mastery ensures the mastery over the *Prithvi-tattwa*. The *Matrikas (Varnas) - Vam, Sham, Sam and Sham* - of the *Mantrayoga* help accomplish fully the *Sadhana* of this *Chakra*. The *Mantra-devatas, viz., Brahma and Dakini* reside in this

Chakra. There is the *Svayambhu Linga* in it. This is nature of the *Chaitanya* in it, as per the *Mantra-shastra*.

In this *Chakra*, there is the *Moola* (Originating) *Nadi-granthi* from which emanate the major three *Nadis* - the *Ida*, the *Pingala* and the *Sushumna*. The *Ida* is also called the *Chandra Nadi*, and the *Pingala*, the *Soorya Nadi*. The *Sushumna Nadi* is known as the *Trigunamayi* (made of the *Trigunas*). All these *Nadis* emanating from this *Granthi*, and passing through the space corresponding to the spinal cord, go through the *Chakras*, and meet again at the *Ajna-chakra*.

The mouth of the *Sushumna* towards the *Brahma-dvara* i.e. the *Mooladhara* is closed by the *Kundalini* which sleeps there obstructing its opening. When the awakened *Kundalini* stands straight upon the *Kanda*, it enters into the *Sushumna* through this mouth, after which the various important *Yogic* actions take place.

Note on Original Place of Kundalini

The *Yoga Sadhakas* usually ask about which is the original place of the *Kundalini*. It is because some say that it is the *Mooladhara*, whereas some other *Yogins* opine that it is in the *Manipura Chakra*. Still some others speak about the *Kanda* being its place originally.

Dnyaneshwari states that the awakened *Shakti* stands up straight upon the *Kanda*. (*Dny, Ovi 6-227*). The scholars interpret it variously. Some say that it stands upon its *Kanda* of the navel region. Others say that it stands upon the *Kanda* below the navel region. Some others variously say that the place is the navel, the *Kanda* above the navel, or the *Svadhishthana Chakra*, etc.

However, from the *ssp* we are going through, *Shloka 2-1*, the place of the *Moola*, or the *Kanda*, or the *Moola-kanda*, is located in the stalk of the *Mooladhara-chakra*; and the same is also the origin of the *Nadis* i.e. the *Moola*, or the *Granthi*. There is a novel concept in the *ssp* about the three states of *Kundalini*, or three *Kundalinis*, viz., the *Adhah*, the *Madhya* and the *Urdhva Kundalinis*, which is not found in any other text of *Yoga-shastra*. That we will come to later.

From the *ssp*, based upon the authentic statements of *Guru Gorakshanatha*, we may disregard the other inexperienced authors' opinions, and conclude that the centre of the *Mooladhara Chakra*, aka the *Brahma-chakra*, is the place of the *Kanda* and the original place of the *Kundalini*. Many other experienced *Yogins*, too, attest to this view.

However, it could be that the *Kanda* is intrinsically connected by a certain *Yoga-nadi*, unknown to us, to the *Manipura Chakra*, and therefore, the excitation/awakening of the *Kundalini* is felt in the *Manipura Chakra*.

It could also be thought that the entire region of the *Kanda*, the *Mooladhara Chakra*, the *Svadhishthana Chakra* and the *Manipura Chakra*, taken together, is one unit/region as far as the *Kundalini* process is concerned in its awakening action. There is some support to this argument from the details given in *Dnyaneshwari* on it.

Svadhishthana Chakra

The main *Chakras* look as if they are hanging upon the trifold construction of the three main *Nadis* - the *Ida*, the *Pingala* and the *Sushumna*, like flowers on a creeper.

The first *Chakra* is the *Mooladhara* and the second is the *Svadhishthana Chakra*. It is in the form of the lotus flower of six petals. In it is a *Linga* that faces towards the *Pashchima* i.e. the backside. It is dull red in colour. One should meditate upon it. There is the *Odhiyana-peetha* in it. The *Sadhana* of this *Chakra* leads to the *siddhi* of *Jagadakarshana* i.e. attracting the entire world.²⁷⁰

This *Chakra* is at the place corresponding to the root of the genitals. The *Apana* is in it. It is the *Peetha* of six *Mantra-devatas* of the *Tantras* viz., *Avyangata*, *Sharada*, *Vani*, *Amrita*, *Poorna* and *Rohini*. The bliss obtained by piercing it is of six kinds - *Prashasta*, *Kuranga*, *Garvagata*, *Avajna*, *Avishvasa* and *Murchchhita*.

The *Brahma* is the *Devata* of this *Peetha*. Some opine that the piercing of this *Chakra* gives the *Salokata Mukti*. It, too, has preponderance of the *Rajoguna* like the *Mooladhara Chakra*. Its *Tattwa* is also the *Prithvi*. The *Tantra-shastra* says that it has six petals. Its *Beejas* as per the *Mantra-shastra* are *Lam*, *Ram*, *Yam*, *Bam*, *Bham* and *Mam*. Its *Moola-beeja* is *Vam*. As per the *Tantra-shastra*, its *Tattwa* is the *Aapa* and its *Devata* is *Varuna*. It houses the *Tantrika Devatas* - *Vishnu* riding the eagle, and *Rakini Shakti*.

[Note: The usual order of piercing the *Chakras* (*Chakra-bhedana-krama*) is from the *Mooladhara chakra* to the *Svadhishthana Chakra*. However, it need not be necessarily so. *Adi Shankaracharya's Saundarya-lahari* (=SL) gives a different order. That will be considered later.]

Manipura Chakra, or Nabhi-chakra

The third *Chakra* is the *Nabhi-chakra* as per *ssp*, and the *Manipura Chakra* in the classical *Yogic* system. As per *ssp*, the *Nabhi Chakra* has five coils. It is in the shape of a coiled serpent. It houses the *Kundalini*, red in colour like the early morning sun. Saint *Dnyaneshwar's* similar description has been seen by us already. (*Dny, Ovi 6-222*).²⁷¹ *Gorakshanatha* says that it is the *Madhya Shakti (Kundalini)* which is the grantor of all the *Siddhis*.

Additional Details of Manipura Chakra

Let us now look for some specialties of the *Manipura Chakra*. It is located at the place corresponding to the navel. There is the *Moola* (Original) Centre of the *Samana* at it. In it reside the *Shaktis* - *Sarvaga, Soma, Ya, Bhadra, Takshini, Saundarya, Shantamudra, Vishakha, Damshini* and *Ruchira*. The mastery of this *Chakra* yields the *Anandas* - *Sushupta, Vrishna, Ichchha, Pishuna, Sollasa, Moda, Bhaya, Kashaya* and *Vishada*. Some opine that by piercing it, one attains the *Sameepata Mukti*.

It is the centre of the *Sattvaguna*. It is the place of the *Aapa Tattwa*. Its *Mantrabeeja* is *Ram*. Other *Beejaksharas* are- *Ddam, Ddham, Nnam, Tam, Tham, Dam, Dham, Nam, Pam, and Fam*. According to the *Tantra-shastra*, it controls the *Teja-tattwa*. It houses the *Tantrika Devatas* – *Rudra, and Lakini Shakti*.

Place of Kundalini

The above *Shlokas* of the *ssp* (2-1 to 3) raise the question again of its place. Once it says that it is at the *Mooladhara*. Now it says that it is in the *Nabhi Chakra*. This needs to be examined. *Gorakshanatha* distinguishes between the *Para* and the *Apara*, the *Sookshma* and the *Kundalini*, and the *Prabuddha* and the *Aprabuddha Kundalinis*. He also distinguishes between the *Adhah-shakti*, the *Madhya-shakti* and the *Urdhva-shakti* in the *Kundalini*. In his system, *Akula* means the *Shiva*, or the *Chaitanya*, and the *Kula* means the *Para Shakti*.

The *Shiva-Shakti* are that way indistinct and undifferentiated from each other. However, in the context of the world, the distinctions of the *Shakti* as *Para (Jeevatmika)* and the *Apara (Ashtadha - eightfold)* arises. (7-4 and 5, *Gita*).

The *Para Shakti* in the *Pinda (Jeeva)* appears in the forms - *Sthoola* and *Sookshma*. The existence of the *Sthoola* (gross) *Shakti* is felt by everybody, but only the *Yogins* know of the *Sookshma Shakti*. The *Kundalini* is the subtlest (*Sookshmatisookshma*) form of the *Sookshma*

Shakti. The *Yogin's* union with the *Paramatman* is attained through the awakening of this *Kundalini Shakti*.

When asleep (*Supta*), the *Kundalini* is known by the name *Aprabuddha*. When awakened, it is called as 'Prabuddha'. **Even if residing at the Mooladhara while asleep, it is present in each of the nine Chakras, in the form of its three Shaktis.** However, until it is not awakened, the *Shaktis* in other *Chakras* are of no use in *Adhyatma*. They also remain asleep (*Supta*).

Guru Gorakshanatha explains it thus: The *Adhah Shakti*, the *Madhya Shakti*, and the *Urdhva Shakti* are not different *Shaktis* but one and the same *Shakti*.²⁷²

Gorakshanatha on Kundalini Process

Explaining the nature of these three *Shaktis*, *Gorakshanatha* says that the *Shakti* asleep at the *Mooladhara* that conducts the transactions of the external senses, and involved in the worldly matters, is the *Adhah Shakti*. The *Yogin* applies the *Moola-bandha* to awaken it for freeing himself from the bondages of the world. It then becomes ready for ascension.²⁷³

On its way while ascending, it is met with by the *Madhya Shakti*. *ssp* says that this *Madhya Shakti* gives its own light (enlightens) to the *Jeevas* wandering in the *Samsara* vainly, and shows them their true nature (*Swa-swaroopa*).²⁷⁴

The *Urdhva Shakti* helps the *Yogin* to attain to the *Swa-swaroopa* and the *Parama-pada*.²⁷⁵ The *Parama-pada* without name (*Nirnama*, *Anama*) is known as the *Urdhva*. Its nature to exhibit its *Sakshatkara* in various ways consciously is called the *Urdhva-shakti*. The *Nija-shakti* of *Shiva* is this *Urdhva-shakti*. It is *Swa-samvedya*.

By its descent i.e. when it acts, the *Jeeva* experiences the *Adwaita* between the *Jeeva* and the *Shiva*. Saint *Dnyaneshwar*, too, shows these transitions of the *Kundalini* while narrating the *Pantharaja* in the sixth chapter of *Dnyaneshwari*. We will see that later. For the time being, the above understanding of the *Kundalini* is adequate.

[Note: The appearance of the *Kundalini*, while asleep, as described by Saint *Dnyaneshwar* has been seen by us. (*Dny*, 6-222 and 224). The *Ovi* (*Dny*, 226) describes it when it awakens. These details tally with how *Gorakshanatha* has described the *Madhya Kundalini*. Hence, we will have also to consider if the *Chakra-bhedana-krama* of Saint *Dnyaneshwar*

starts with the *Kundalini* in the *Manipura Chakra*. We will consider it later.]

Ascension Process of Kundalini

Other than above, an important information for the *Yoga Sadhakas* is that ***when the Madhya Kundalini starts its ascent, it gives big jolts to the Manipura Chakra. The Sadhaka knows it due to its attendant severe vibrations of the navel region.*** It is a considered opinion that when this happens, already the *Adhah Kundalini*, after awakening, has ascended from the *Kanda* to the *Manipura Chakra*, through the *Mooladhara* and the *Svadhishthana Chakras*.

A question arises here in this context whether the *Adhah Kundalini* awakens and ascends first, or the *Madhya Kundalini* awakens and starts its ascent independent of it. The description of the red-coloured *Kundalini* by *Dnyaneshwar* applies to the *Madhya Kundalini*. (*Dny, Ovi 6-222*). *Gorakshanatha* says that it is like the bright-red morning sun, and coiled like a serpent in appearance.

Saint *Dnyaneshwar* has also described the *Kundalini* in similar words. (*Dny, Ovis 6-224 and 226*). Apart from describing it as like: i. a small serpent, ii. dashed in vermillion, he has given to the *Kundalini* the analogies of - iii. coil of lightning; iv. Fold of tongues (flames) of fire; v. Yellow like gold; vi. Shower of meteors (stars); vii. the Sun God rising from his seat; and viii. the seed of the *Teja-tattwa*. It all points out to the same appearance that *Guru Gorakshanatha* describes as brilliant shining, red-hot-like-fire of the *Adhah Kundalini*.

Saint *Dnyaneshwar* says that the awakened *Kundalini* appears like (i to viii) above, from these statements of the Saint, it appears that he is referring to the awakening and ascendance of both the *Adhah* and the *Madhya Kundalini*s simultaneously. Again, reviewing his specific mention of the words, '*Adhah*' and the '*Urdhva*', in *Dny, Ovi 6-237*, saying that the '*Adhah*' spreads and constricts in the upward direction; and the '*Urdhva*' descends down, one may think that he is hinting at the merger of the *Adhah* and the *Urdhva Kundalini*s in the *Pantharaja's Kundalini* process.

About the mode of ascension of the *Kundalini*, too, the experienced *Yogins'* opinions differ from one another. Some regard that the entire *Shakti* transits via the *Sushumna Nadi* from one *Chakra* to another *Chakra*. However, some others say that according to the intensity of the *Chetana* (*Mridu, Madhya* and *Adhimatra*), a fraction of the *Kundalini Shakti*, small or large, transits from one *Chakra* to the other; and the remaining portion

of it remains in sleeping (*Supta*) or awakened (*Prabuddha*) state at its origin. The full potential of the *Kundalini* does not awaken; but according to the state of the *Sadhaka*, a partial awakening takes place.

In fact, they say that because of the remainder of the *Shakti* at its origin, the bodily transactions can take place. This has significance from the point of view of another opinion of some *Yogins* that if the entire *Shakti* were to leave the origin at the same time, the *Sadhaka* may become unconscious, or even lose life. Therefore, it is utmost necessary in this *Yoga* for the *Sadhaka* with an awakened *Kundalini* to have perfect guidance of a *Siddha*, or an accomplished *Yogin*.

Chakra-bhedana-krama

Another point worth noting from the experiences of the *Yogins* is that the *Chakra-bhedana* is a very complex phenomenon. It is not at all as simple as it is depicted in the *Yogic* literature and books on *Kundalini-yoga* by the inexperienced writers. The process of the *Chakra-bhedana* commences from the moment the *Kundalini* awakens, and ends when its maximum portion ascends above the *Ajna-chakra*. It means that after the *Kundalini* awakens, its portion starts ascending and reaching to every *Chakra* on its way. Its potential, less or more, depends upon each *Sadhaka's* state.

It is only when the minimum potential of the Shakti required for the Bhedana (piercing, mastery) of a given Chakra gets activated in it and reaches the prescribed state that the Chakra is fully pierced, or mastered. It means that different *Chakras* can be in different states of *Bhedana*, at a given time. For example, the *Manipura Chakra* might be fully mastered (pierced, *Bhedana*) while the *Svadhishthana Chakra* might be done only partially. It can be said that the results of the mastery of the *Chakras* (in *Tantrika* language, mastery of each petal of the *Chakra* lotus) are described in the *Yoga* texts, based upon the partial *Bhedana* of the *Chakra*.

Owing to the above, it is possible to alter the standard textbook order of *Bhedana* of the *Chakras* given as (*Mooladhara* → *Svadhishthana* → *Manipura* → *Anahata* → *Vishuddhi* → *Ajna*). Hence, the order some other *Yogins* prescribe as (*Mooladhara* → *Manipura* → *Anahata* → *Svadhishthana* → *Anahata* → *Vishuddhi* → *Ajna*) may be possible. *Shrimat Shankaracharya*, too, has given a different *Chakra-bhedana-krama* in his *Saundarya-lahari*. We will look at it later.

Saint Dnyaneshwar on Chakra-bhedana

The *Chakra-bhedana-krama* from *Dnyaneshwari* also appears to be different from the textbook order of *Bhedana*. (*Dny*, *Ovis* 6-240, 242 to

244, 227). He says that when the *Kundalini*, raising itself upon the *Kanda*, is ready to enter into the mouth of the *Sushumna*, the following effects are observed:

1. The ten *Vayus* (*Pranas*), *Prana* and *Apana*, etc., losing their characteristics, merge into their original state as a single *Prana-tattwa*.
2. The *Nadis*, *Ida* and *Pingala*, merge into the *Sushumna*.
3. The meeting place of the three main *Nadis* - *Ida*, *Pingala* and *Sushumna* - upon the path from the *Kanda* to the *Sahasrara Chakra* is called a *Granthi-sthana*. There are three such points, other than the *Kanda*. The *Rudra-granthi* is below the *Manipura Chakra*. The *Vishnu-granthi* is above the *Anahata Chakra*, and the *Brahma-granthi* is above the *Ajna Chakra*. The piercing (*Bhedana*) of these three *Granthis* is regarded as the most difficult to achieve but unless it is done, the *Yoga* process cannot be accomplished. Saint *Dnyaneshwar* has suggested that all these three *Granthis* are pierced (actually, opened) when the *Kundalini* enters the *Sushumna*.
4. At the same time, all the six *Chakras* (*Shat-chakras*) are pierced and they exist just for the namesake. These statements of Saint *Dnyaneshwar* appear to support the hypotheses about the partial *Chakra-bhedana*, and different *Chakra-bhedana-krama* we considered earlier.

Anahata Chakra/Hridayadhara Chakra/Hritchakra and Nada

The name of the fourth *Chakra* as per *ssp* is *Hridayadhara Chakra*. It has eight petals, and has the shape of a lotus. It is turned downwards.²⁷⁶

Here it has to be noted that **this is not the what is generally known as the Anahata Chakra related to the physical heart, as some critics and commentators have stated. The Anahata Chakra, as per classic texts, has twelve petals. However, ssp tells us that the Hridayadhara Chakra has eight petals.** In fact, this must be the *Ashtadala-padma* of the *Brahmanda*, where there is the *Anahata Nada*. The given *Shloka* of *ssp* says that it is the fourth *Chakra*. However, some writer, or commentator might have made a mistake about its order by taking reference to the incorrect concept of linking the *Chakras* to physical organs like the heart, etc.

The stalk of this lotus has the *Jyoti* that is in the shape of a *Linga*, brilliant and very bright. It is called the *Hamsa-kala*. By following the prescribed *Dhyana* upon it, the *Yogin* gains full control over the senses. In short, by piercing this *Ashtadala Hridayadhara Chakra*, one attains the *Siddhi* of *Indriya-jaya*.

This *Chakra* and the *Anahata Chakra* are different. The reason why the so-called *Anahata Chakra* is thus named is that when the *Kundalini* reaches it, it is said that the *Sadhaka* starts hearing the *Nada* in his ears without any external stimuli. These sounds (*Nadas*) without percussion are called the *Anahata Nada*, or simply, the *Nada*. Because of this purported (but mistaken) association with the *Anahata Nada*, this *Chakra* is known as the *Anahata Chakra*, generally.

Of course, this opinion has also another divergent opinion of some of the *Yogins*. They hold that the *Nada* is the final state of the *Laya* and it cannot appear upon the usual *Anahata Chakra* corresponding to the heart region. Only after the *Kundalini* reaches the *Brahma-randhra*, the *Dasha-nadas* appear. It is noteworthy that *Guru Gorakshanatha* does not call this fourth *Chakra* by the name of the *Anahata Chakra* but calls it as the *Hridayadhara Chakra*.

It is also the opinion of some other *Yogins* that the *Chakra* of twelve petals near the heart region (the fourth *Chakra*) being called the *Anahata Chakra* is wrong. The beats the physical heart can be heard by pressing the ear against the chest. Since the said *Anahata Chakra* is near it, it is possible that it might have been wrongly named thus, based upon the sound of the heart beats.

Whatever may be the case, owing to the misnomer that *Anahata* is, and as per their own experiences, many *Yogins* aver that this *Anahata Chakra* is the place where the *Yogins* start hearing the *Nada*. However, it has to be noted that the *Nadas* appear only at the *Brahma-randhra*. This is logical, and based upon the *Yoga-shastra* doctrines, and upon the experience of the *Great Siddhas*.

Saint *Dnyaneshwar* says that **when the Kundalini, with the Pranas, reaches the heart (Hridaya) through the Sushumna (Madhyama), the Anahata Nada appears to the Yogin.** The *Akasha* there starts reverberating loudly with that sound and the door to the *Brahman's* place opens because of it. These actions take place at the *Hridaya*. (*Dny, Ovis 271 to 279*).

In the *Adhyatmika* jargon, there are five *Hridaya-sthanas*. The *Hridaya* in question (in the said *Ovis*) is not the physical heart at all but the region from above the *Ajna Chakra* to the *Murdhni-sthana* (*Adhyatmika Hridaya*). Accordingly, the *Nada* would not appear at the conventional *Anahata Chakra*, but at the *Adhyatmika Hridaya* in the *Ardha-matra*. We will look into this later.

The *Anahata Nadas* are of many kinds, but the chief amongst them are reckoned to be ten. The *Nadas* of the ten types - *Kinkin*, *trumpet*, roaring of the ocean, bells, conch shell, etc. are regarded as the best, and most important, amongst all the various *Nadas*.

Yogataravali and Nadanusandhana

There is a special method of tuning in to these *Nadas* (*Nadanusandhana*) prescribed by the *Yoga-shastra*. By following it, the *Yogin* can easily transcend the higher stages of *Yoga*. Exhaustive details are given in '*Yogataravali*' attributed to *Shrimat Shankaracharya*. The readers may best refer to it.

According to it, and the statements of other experienced *Siddhas*, the *Anahata Nada* appears when the *Kundalini* awakens, and starts entering into the *Sushumna*, with sound '*Soon*', '*Soon*'. It accentuates on its entry, with the *Pranas* and the *Manasa*, into the mouth of the *Sushumna*. When the *Shakti* flows up to the *Anahata Chakra*, the *Yogin* starts to experience this *Nada*.

From there, climbing the stages of the *Yoga*, when *Shakti* transcends the stage of the *Nadanta*, the *Nada* abates i.e. meets its *Laya*. However, when the *Sadhaka* is doing the worldly actions, he continues to hear the *Nada* constantly. The *Nada* appears in the *Layayoga*, and guides the *Sadhaka* like the lighthouse to attain the higher states of *Samadhi*. However, this hypothesis is also disputed.

In fact, the above description applies more to the what is the '*Dhvani*', rather than to the *Nada*. The *Dhvani* is the main constituent of the world phenomenon - the *Creation*. It abates (*Nirodha*) at the *Nadanta*. The sector of *Dhvani* is indicated by Saint *Dnyaneshwar* in (*Dny*, *Ovis* 9-275 and 276) by referring to its compass of the four *Vachas* - *Para*, *Pashyanti*, *Madhyama* and *Vaikhari*.

Be it as it may, the *Acharya* praises very much the *Layayoga* attained by *Nada-laya*. There are 125000 ways of attaining the *Laya* of the *Chitta*, as propagated by *Lord Sadashiva*. However, the only *Laya* that can take the *Sadhaka* to the state of *Samadhi* is but one. It is by the method of *Nadanusandhana*. It has to be accepted that it is the most superior and praiseworthy.²⁷⁷

Layayoga and Pantharaja

This internal *Nada* appears in the *Kundaliniyoga* of the *Pantharaja*. It would thus appear from the affirmation of the *Acharya* that we have to

regard this *Layayoga* of Saint *Dnyaneshwar* as most superior. Let us go into some more details about how the *Acharya* guides on attaining the *Layayoga* of *Yogataravali*. That will help us to understand their common meeting ground.

The *Acharya* says that one should practice the *Pranayama*, with the *Rechaka*, the *Pooraka* and the *Kumbhaka*, so as to cleanse all the *Nadis*. Once that happens, various kinds of the *Nadas* start to appear internally continuously. This *Anahata Nada* attains the *Laya* of the mind and the *Pranas* in *Samadhi* state.

The *Sadhaka* should apply the three *Bandhas* - *Moola-bandha*, *Jalandhara-bandha* and *Odiyana-bandha*. By the *Sadhana* of the *Pranayama*, with the three *Bandhas*, the *Kundalini* awakens from its deep sleep and enters into the *Sushumna*, along with the *Pranas*. (3, 4 and 5, YT). At that time, the nine-fold distinctions of the *Pranas* disappear and the flow of the *Pranas* stops. This is just as Saint *Dnyaneshwar* says in *Pantharaja Sadhana*.

Due to the three *Bandhas*, coupled with *Pranayama*, the *Apana* constricts and flames of the *Vaishwanara Agni* (fire) from the *Mooladhara* surge upwards. The *Chandra Nadi* (*Ida*) heats and lights up as a result. The *Lake of Elixir* (*Chandramrita*) at its other end tilts, and the *Amrita* flows out of it. The *Sadhaka* drinks it, and becomes full of bliss. (7 and 8, YT).

The constant tuning in to the *Anahata Nada* stops the flow of the *Vishayas* (objects of pleasure) to the *Chitta*, and the *Kevala Kumbhaka* appears that does the *Nirodha* of all the *Vrittis*. Because of this, the random flow of the *Pranas* stops. Once this happens, the mind becomes stationary. The *Pranas*, leaving *Ida*, *Pingala* and the *Trikuti*, immediately rush to the *Gagana-gupha* (*Brahma-randhra*) above the *Bindu* of the *Trikuta* (*Ajna Chakra*). It meets its *Laya* there.

When the *Pranas* held by the *Kundalini* merge into the *Sahasrara*, the remainder of the *Pranas* held back in the *Sushumna Nadi* also goes upwards by the *Pashchima-marga*, and merges into the *Brahma-randhra*. (11 and 12, YT).

This *Laya* of the *Pranas* can be accomplished only by a rare *Sadhaka*. This is a simple *Sadhana* of attaining to the *Samadhi* state that does not require the efforts of *Dharana-Dhyana*, etc. In this *Samadhi*, the mind always remains in the *Unmani* state. The workings of the *Chitta* and the *Indriyas* stops. Decimating the desires, remaining aloof from the worldly ways and

worries, and renouncing everything from the mind, is the way of practising this *Yoga*. (13 and 14, YT).

The result of this *Yoga* is attainment of the *Amanaska* state. Because of it, the *Ahankara* is lost. It is the state beyond the existence of the mind. It is the state of the *Gaganavashesha Samadhi* (*Gaganavashesha* - remainder of the *Akasha*). The flow of the *Pranas* is nullified there. The *Jnana* appears there. One is established in the *Jnana-Vairagya* in that state. The *Sankalpa* and the *Vikalpa* ceases at it. The *Karmashaya* of the *Sanchita-Kriyamana-Prarabdha Karmas* is burnt to ashes in it. The *Yogins* attains the *Chinmaya Yoga-nidra*. This is the indescribable *Turiya* state. It is the *Nirvikalpa Samadhi*. The *Yogin* loses sight of the world. It is replaced by the unceasing state in the *Brahman*. One looks with equanimity towards all. (21 and 22, YT).

Appearance of Anahata and Kundalini Awakening

The *Acharya* says that as a result of the purification of the *Nadis*, the *Anahata Nada* appears. According to the *Yoga-shastra*, the purification of the *Nadis* occurs due to the *Pranayama* with the three *Bandhas*. There is an opinion that the *Kundalini* awakens due to purification of the *Nadis*. Considering all this, it appears that we cannot subscribe to the order of the *Shlokas* of the current texts of *Yogataravali*. The order of the various actions is basically, *Pranayama* with three *Bandhas* → Purification of *Nadis* → Awakening of *Kundalini* → *Anahata Nada*.

Many a times, until a book comes into our hands, the editors commit many mistakes in the text. As a result, one tends to doubt the authenticity of its contents as presented by the editors. In the instant case of *Yogataravali*, such doubts are natural about the order of the description of the *Yoga* process given in its current editions.

We have to go by the *Yoga-shastra* in the matter always. Saint *Ekanatha*, too, had to resort to the *Yoga-shastra* to correct the various mistakes that had crept up in *Dnyaneshwari* over the centuries to clear the wrong text, order of the *Ovis*, etc. The *Acharya's* times were at least six to seven centuries farther than Saint *Dnyaneshwar's*. It is but natural that we will not get the authentic edition of his texts, in general. It is also opined by some that *Yogataravali* is not regarded as a composition of the *Acharya* by some of the *Shankara Peethas*.

Considering all these things, we will have to review the above narration of the *Yogataravali* from the point of view of the *Yoga-shastra* and other authorities' opinions.

Layayoga in Saint Dnyaneshwar's Pantharaja

We had looked into the *Pantharaja* from the sixth chapter of *Dnyaneshwari* earlier. In its light, we can understand the similarity between the *Layayoga* of the *Acharya* and the *Pantharaja*. Renunciation of the worldly affairs, desires and expectation of fruits of the *Karmas*, etc. is what Saint *Dnyaneshwar* prescribes for the beginners in *Yoga*.

Viveka and Vairagya

We have seen already how to practise *Viveka* and *Vairagya* while studying the topics of the *Daivasurasampada*, the *Kshetra* and the *Kshetrajna*, the *Gunatita-darshana*, the three *Shraddhas*, etc. vide *Gita* and *Dnyaneshwari*. They are the base of the *Yama-Niyama-Asana* of the *Pantharaja*.

Saint *Dnyaneshwar* says that the *Vairagya* is useful in attaining further states after the *Yama-Niyama-Asana-Pranayama-Pratyahara*. It is when the *Sadhaka* arrives at the state of *Dhyana* after that of the *Dharana* that *Vairagya* arises and establishes truly. (*Dny*, Ovis 6-54 to 58).

Before narrating the *Pantharaja*, Lord *Shri Krishna* understood that *Arjuna* has the requisite *Vairagya* for following the *Yoga Sadhana* of the *Pantharaja* and hence, he will attain the fruit of *Yoga* practice early. (*Dny*, Ovis 6-150 and 151).

Pantharaja Process

The *Sadhaka* prepares the ground for the *Pranayama-Pratyahara-Dharana-Dhyana-Samadhi* by following the practice of *Viveka* and *Vairagya*. While he is at it, the *Guru* bestows him with his *Grace (Kripa)*. The practice of *Samyama* results in the awakening of the *Kundalini*. The steps of the *Ashtangayoga* occur spontaneously and the *Sadhaka* reaches the state prior to that of the *Samadhi*. Here we will review the process of the *Pantharaja*, step by step.

i & ii. Place of *Sadhana* and *Asana* (*Dny*, Ovis 6-163 to 186): The details of these were seen by us in this work, '*Inner Secrets Of Rajayoga*'. One should find a place as recommended by the Saint, and establish a seat thereat.

iii. *Dharana* (*Dny*, Ovis 186 to 191): Sitting upon the *Asana*, one should invoke the *Sadguru*, or the *Ishwara*, with focussed *Antahkarana*. By doing this, one attains the *Samyama* of *Pys*. The mind steadies, and the *Sadhaka* forgets the *Vishayas*, and the senses are reined in.

iv, v and vi. *Mudra, Vajrasana and Moola-bandha* (Dny, Ovis 6-192 to 202): On applying the *Moola-bandha*, the *Apana* is drawn towards the inside and starts to constrict.

vii. *Antar-drishti* upon the *Ajna Chakra* (Dny, Ovis 6-202 to 206): The eyesight remains fixed upon the *Nasagra-peetha* i.e. the *Ajna Chakra*. The direction is upon that *Desha*, and fixing the *Antar-drishti* upon it as per *ssp*.

viii. *Jalandhara and Vodhiyana Bandhas* (Dny, Ovis 207 to 211): Then the *Jalandhara-bandha* is applied. In the region between the *Svadhishthana* and the navel, the *Vodhiyana Bandha* is applied.

ix. Focussing on *Yogabhyasa* (Dny, Ovis 6-211 to 213): The mind ceases to wander. The imagination and *Pravrittis* (natural tendencies) halt. The mind and the body are pacified.

x. Turning back of the *Apana*, appearance of diseases and purification of the *Nadis* (Dny, Ovis 6-214 to 220): The *Apana* constricted by the *Moola-bandha* rages and turning backwards; it attacks the *Manipura*. At that time, many old diseases of the mind and body resurface. However, the actions finally result in the purification of the *Nadi* system.

xi. Merging of the *Prithvi* and the *Aapa Tattwas* (Dny, Ovi 6-220): Due to the action of the *Apana*, the *Prithvi* and the *Aapa Tattwas* are churned and they mix up.

xii & xiii. Description of the *Kundalini* and its awakening (Dny, Ovis 6-221 to 228, 272 and 273): The appearance and awakening of the *Kundalini* is described. It stands up upon the *Kanda*, and spreads its mouth upwards to start the further process.

xiv. merger of *Pavana* into *Kundalini* (Dny, Ovi 6-229): The *Kundalini* devours the *Pavana* below the *Hridayakasha* i.e. it takes the *Pranas* in it. Their *Laya* into the *Akasha* is yet to take place.

xv. Piercing of all the *Chakras* (Dny, Ovis 6-230 to 235): Then the *Kundalini* devours all the *Sapta Dhatus viz., Asthi, Mamsa*, etc. There are many *Chakras* in the body. They are related to the various limbs, *Dhatus*, and nerves, etc. The *Kundalini* pierces them all. The *Yogic* meaning of this action is that it merges the *Prithvi* and the *Aapa Tattwa* in it.

xvi. Merging of the *Prithvi* and *Aapa Tattwas* in the *Kundalini* and its state to enter into the *Sushumna Nadi* (Dny, Ovis 6-239 to 242): After that it

becomes satiated, and is ready to enter the mouth of the *Sushumna Nadi*. The body survives then because of the *Amrita* that flows out of the poison of the fire of the *Vaishwanara Agni*. It spreads into the body, and the *Pranas* rejuvenate as a result.

xvii. Piercing the *Chakras* and their remaining for namesake (*Dny, Ovis 6-237, 243 and 244*): Then the *Kundalini* aggregates all the *Nadis* and the *Chakras*. The flow of the *Nadis* is stopped as a result. The main *Nadis* - *Ida* and *Pingala* - merge into it. The tenfold nature of the *Pranas* vanishes and it is fully taken in the *Kundalini*. The three *Granthis* viz., *Brahma* - *Vishnu* - *Rudra* - open up. The six main *Chakras* from the *Mooladhara* remain only for namesake. Their *Tattwas* - *Nada-Bindu-Kala-Jyoti* - are merged into the *Kundalini*.

xviii. Merger of *Ida* and *Pingala* of the nasal region (*Dny, Ovis 6-236, 238 and 245*); and xix. Merger of the *Pranas* and *Buddhi* into *Kundalini* (*Dny, Ovis 6-246*): A branch of *Ida* and *Pingala Nadis* flows through the nasal region. It also merges into the *Kundalini*. In fact, this action should have taken place earlier. However, in this process of the *Pantharaja*, it comes at this stage. These branches are related to the action of breathing. Hence, after this merger of these *Nadis* into the *Kundalini*, the state of the *Kevala Kumbhaka* (of *YT*) results.

YT says that the *Triveni* is the place of meeting of the *Ida* and the *Pingala Nadis*. The *Pranas* that flow inside the *Ida* and *Pingala* normally leave that space after the *Pranas* become stationary in the *Kevala Kumbhaka*; and after crossing the *Triveni*, they enter into the *Akasha* (*Gagana*) to merge into the space above the *Trikuta*. The *Akasha* here means the *Sushumna Nadi* in which the *Pranas* meet their *Laya*.²⁷⁸

The *Acharya* further says that after merging with the *Kundalini*, that the *Pranas* remain stationed in the *Sushumna Nadi* because of the *Kevala Kumbhaka*. They, too, moving upwards, slowly enter into the space of the *Brahma-randhra* via the *Pashchima-marga*.²⁷⁹ The *Kevala Kumbhaka* is solely responsible for the *Laya* of the *Pranas* (*Marullaya*). (13, *YT*).

We can recognise all these actions from the description of the *Pantharaja* by Saint *Dnyaneshwar*. He says that the *Pranas* merge (dissolve) wherever they are. Along with them, the *Buddhi* (*Mahat-tattwa*) also merges into the *Kundalini*. (*Dny, Ovis 6-246*). It results in the loss of mind's faculties.

xx. Tilting of the lake of *Chandramrita* at the end of the *Ida Nadi*, and its drinking by the *Kundalini* (*Dny, Ovis 6-247 and 248*): At the upper end of

Ida Nadi, there is the lake of the *Chandramrita* in the *Triveni-sthana*. It tilts and the *Kundalini* drinks the *Amrita*. It reaches the entire body of the *Yogin* and rejuvenates him. He becomes full of bliss.

xxi. Transformation of the *Pinda* into the *Rasa-siddha-deha* (Dny, Ovis 6-249 to 268): For attaining the *Kayasampata* (*Rasa-siddha-deha*), *Yogins* are known to use the alchemic substances and processes. Because of *Laya* of the *Prithvi* and *Aapa Tattwas*, the *Yogin's* body becomes *Rasa-siddha*-like. *Nagarjuna*, the *Yogin* from *Shri Shaila* mountains is famous for ages for mastery over *Rasayana* (Alchemy).

xxii. Appearance of *Siddhis* (Dny, Ovis 6-269 and 270): At that time, the *Yogin* attains many *Siddhis*.

xxiii. After merging of the *Pranas*, ascension of the *Kundalini* into the *Hridayakasha* (space above the *Ajna Chakra*) - *Mahadakasha* (Dny, Ovis 6-302, 303 and 271): After that, the *Jalandhara-bandha* is loosened. The *Kundalini*, leaving behind the *Pashyanti* stage i.e. the *Vishuddhi Chakra*, along with the *Pranas*, enters into the *Hridaya* through the *Sushumna* (*Madhyama*). As earlier stated, the *Hridaya* here means the *Mahadakasha*-the space of the *Brahmanda* above the *Ajna Chakra*. The *Sushumna Nadi* is made of *Akasha Tattwa*. Hence 'walking upon the *Gagana*' (*Khechara*) phrase has been used by Saint *Dnyaneshwar*.

xxiv. Appearance of the *Anahata Nada* (Dny, Ovi 6-274): When the *Kundalini* arrives at the *Hridaya*, the *Anahata Nada* appears. The three *Matras* of the *Onkara* viz., the *Vaikhari*, the *Madhyama* and the *Pashyanti* manifest in the form of the *Nada*. The *Nada* reverberates in the channel of the *Sushumna Nadi*. Already we have discussed about the place of the *Anahata Nada*. We will again look into it later as may be necessary for clarity of the concept of the *Anahata Nada*.

xxv. Manifestation of the *Chaitanya* in the *Sahasradala Kamala* (Dny, Ovis 6-280 and 275): On hearing the *Nada*, the mind that has accompanied the *Kundalini* to the *Hridaya* becomes attracted to it. At that place, i.e. the lotus-centre-shaped *Hridayakasha* i.e. in the *Sahasradala Kamala*, the *Chaitanya* resides in the form of the *Jeeva*. It starts to hear the *Nada*.

xxvi. *Laya* of the *Teja Tattwa* (Dny, Ovis 6-275 and 281): The *Teja Tattwa* and the *Taijasa Tattwa* (*Buddhi*) that have arrived there in the *Hridaya* with the *Kundalini* meet their *Laya* at that place.

xxvii. *Laya-krama* (Dny, Ovi 6-299, 298 and 278): The *Laya-krama* is recounted briefly - The *Prithvi Tattwa* into the *Aapa Tattwa*, the *Aapa Tattwa* into the *Teja Tattwa*, and the *Teja Tattwa* into the *Vayu Tattwa* (*Pavana*) at the *Hridayakasha* (*Mahadakasha*), is the Order of the *Tattwa-laya* of the *Pantharaja*. Yet the *Laya* of the *Pavana* (*Vayu Tattwa*) has not been attained. Hence it 'speaks' the '*Shabda*' in the form of the *Anahata Nada*.

xxviii. Transformation of the *Shakti* (*Kundalini*) into the *Pavana* (*Vayu*), and disappearance of its form (Dny, Ovis 6-283 to 288): After the *Laya* of the *Teja Tattwa*, the brilliant (*Teja*) form of the *Kundalini* disappears. It now has identification only with the *Pavana* (*Vayu Tattwa*). Its existence remains only in the form of the *Pranas* because the other three *Tattwas* like the *Prithvi*, etc. have already met their *Laya*.

After shining brilliantly like the lightning in the heaven, losing its brilliance, it becomes like 'a statue of *Pavana*'. It disappears into the space of the *Hridayakasha*. This description of Saint *Dnyaneshwar* is well supported by the experiences of himself, and other eminent *Yogins*.

When the above action takes place, a brilliant flow of electricity/lightning, or as described by the Saint in other words – 'Golden necklace', or 'Stream of fluid light', appears to move towards the *Murdhni-sthana* with great speed and agility, and disappears into the region corresponding to the forehead, in the *Taraka Sthana*. In this manner, the form of the *Shakti* (*Kundalini*) vanishes in itself. To call it *Shakti* is but calling the *Pranas* by that name. It remains as the *Pranas* only. All the other *Tattwas* have met their *Laya* in it.

In the biography of Saint *Shri Gajanana Maharaja Gupte*, it is stated by him that the Atman, before entering into the Brahma-randhra, climbs through the Sushumna in a straight line slowly like a bolt of lightning. Still, the movement is so sudden and fast that unless the *Sadhaka* is very alert at that time, he cannot see this great and wonderful ascent of the *Atman* Aka *Kundalini*, in that state.

xxix. The state of *Maruta* (Dny, Ovis 6-301 and 302): After the *Laya* of the *Teja Tattwa*, the *Shakti* gets the name as *Maruta* (*Pavana*, *Pranas*). Still it is *Shakti* (*Kundalini*) because until its meeting *Shiva*, it has to be *Shakti*.

xxx. *Khechara* state (Dny, Ovis 6-293 to 297) and xxxi. Attainment of the *Siddhis* like *Anima*, etc. (Dny, Ovis 6-297 and 298): When the *Shakti*

transforms into the *Maruta* state, the *Sadhaka* attains the state called '*Khechara*'. It is a special state of the *Siddha Yogin*. It is described in the said *Ovis*. At that time, various *Siddhis* like the *Anima* (one of the eight *Maha-siddhis*), and others appear.

xxxii. Manifestation of the *Nada* in the *Bhramara-gumpha* (Dny, *Ovis* 6-313, 304, 279, 277 and 226): The *Pranas* cannot come into the *Mahadakasha* all by themselves. There is the *Sthana* of the '*M*'kara behind the *Bhrookuti* (Eyebrows) and ahead of it is the *Ajna Chakra*. It is not possible for the *Pranas* alone to cross these places. The entry into the *Akasha* above in the *Ardha-matra* of the *Onkara* is next to impossible to attain for the *Pranas*. Yet, because of being associated with the *Kundalini*, they reach this place. There the *Kundalini* itself has transformed into the *Pranas*, and it has received the name of '*Maruta*'.

The *Pranas* have thus arrived at the *Bhramara-gumpha* (Receptacle of *Ghosha*) and it has started reverberating there like a *Bhramara*. This place is the origin of the *Pranava*. The loud *Nada* roaring like the clouds in an overcast sky reverberates in the space of above the *Ajna Chakra* up to the *Brahma-randhra* (*Mahadakasha*). It cannot be ascertained which 'Word' (*Shabda*) is ringing there because the mind that could have understood it is no longer working. The loud ringing of the *Nada*, however, opens the door to the *Brahma-randhra* for the *Kundalini*.

Saint *Dnyaneshwar* uses three words - *Ghosha*, *Dhvani* and *Nada*. He says that the *Brahman* manifested in the state of the *Onkara/Pranava*. In it sprouted the '*Seed*' of the *Brahman* in the form of *Ghosha*, *Dhvani* and *Nada*. The dictionary meaning of all the three words as above is '*Sound*'. But in this context, they refer to the states of the *Genesis*.

It is like this: *Ghosha* → *Dhvani* → *Nada*. The mysticism behind these three states has to be understood. This is closely related to another *Ovi* of *Dnyaneshwari* about the *Nada* and the *Roopa* (*Chitra*), appearing in the *Kunda* (receptacle, basin, housing) of the *Ghosha*, originating from the *Pranava*.

The *Brahman* manifests first in the state of the *Pranava/Onkara* as *Ghosha*, which is both the *Saguna*, and the *Nirguna*. The *Dhvani* is the *Brahman* manifesting in the *Vyakta* form. The *Nada* is the *Shabda* i.e. the manifested *Brahman*. But these three states are closely associated with one another, and it is not easy to decipher the exact difference between them.

Suffice it to say that the three words represent the manifestation of the *Nirguna Brahman* into its *Saguna* form i.e. the world. The *Unmani* state relates to the *Ghosha*. The *Dhvani* corresponds to the *Samana* state. The *Nada* (this is different from the *Anahata Nada*) corresponds to the *Nada* and the *Nadanta* (*op.cit.* Sir John Woodroffe) states. (Ref. 'Region Above Ajna', in this work under 'Vishnuteertha On Chakras'.)

These terms are used in different sense by different authorities. *Pt. Gopinath Kaviraja* relates the *Dhvani* to the *Nada* and the *Nadanta* states. He says that the *Dhvani* abates at these places. But Saint Dnyaneshwar appears to imply the above meaning as seen from *Swami Swaroopananda's* exposition in his *Abhanga Dnyaneshwari*. He says that the *Ghosha* is the *Para Vacha*. The *Dhvani* is the *Pashyanti Vacha*, and the *Nada* is the state preceding the third state of the *Madhyama Vacha*. The manifested world is the *Vaikhari Vacha*.

xxxiii. *Marullaya* (*Dny, Ovis 6-300 and 314*): Most of the *Pranas* have been dissolved (*Laya*) by the *Kundalini*. But the *Pranas* (*Pavana*) in the form of the *Maruta* remain in the shape of the body. They also start to meet the *Akasha Tattwa*. When they meet their *Laya* in it, the '*Shabda*', too, meets its *Laya*.

xxxiv. *Laya* of the *Akasha Tattwa* (*Dny, Ovis 6-314*): Thereafter, the *Akasha Tattwa* also meets its *Laya* in the *Kundalini*.

xxxv. State beyond the *Unmani* (*Dny, Ovis 301 and 288*): In this manner, leaving behind the place that is the origin of the *Onkara*, the *Kundalini* scales the peak of the *Akasha* (*Mahadakasha*). In that state, not even an iota of the *Nada-Bindu-Kala-Jyoti* remains. The *Kundalini* has already absorbed each of them from the individual *Chakras* in it, along with the *Chakras*. The faculties of the mind have already disappeared. Now, the *Kundalini* proceeds ahead to attain the *Laya* of the final *Tattwa* of the *Mahadakasha* i.e. the *Nada*, etc. - the originators of all the *Tattwas* - to attain the complete *Laya* state. This state is beyond the states of the *Samana* and the *Unmana*.

xxxvi. Merger of the *Adhah Kundalini* and the *Urdhva Kundalini* with the *Madhya Shakti* (*Kundalini*) (*Dny, Ovi 6-237*), and the *Bhedana* of the *Sushumna's* mouth (*Kakaranta*) at the *Murdhni-sthana*, and merging into the *Brahma-randhra* (*Dny, Ovis 6-302, 304 to 306*): At that time, the states of the *Adhah Kundalini* and the *Urdhva Kundalini* do not remain unseparated from the *Madhya Kundalini*. Their original unitary nature

manifests again. Then there remains only one *Shakti* which pierces through the *Sushumna's* mouth in the *Brahma-randhra*.

It merges into the *Paramatma-linga* at the *Brahma-randhra* by embracing it in the *Soham* state. It is as if the river is meeting the ocean at top speed. The *Shiva* and *Shakti* thus meet each other. In it, the *Pancha-mahabhootas* meet their perfect *Laya*; and the *Akasha Tattwa* at the *Murdhni-sthana*, along with the *Mahadakasha* and everything, disappears. The state is like the *Akasha* merging into itself.

xxxvii. The entry of the '*Pada*', into the '*Pada*' (*Dny, Ovis 6-282, 312, 315, 307 to 311, 316 and 317*): One should be proud of such a state. However, the *Vaikhari* that can do it is far away. It cannot reach that place where even the *Para Vacha* has no entry. In that deep pool of the *Maha-shoonya*, even the *Mahadakasha* is drowned without the least little trace. Even the *Adwaita* state is much inferior to it.

It is like the water of the ocean returning to it in the form of the clouds to rain over it. Thus, in the form of the *Pinda (Jeeva)*, the '*Pada*' (*Jeeva* in this context) re-enters the '*Pada*' (*Atman*). The *Jeevatman* that was immersed in the *Dwaita* becomes united with the *Paramatman* again. There remains no scope even to think of their separation ever in the form of the *Dwaita*. This state is above the *Manonmani* (Mind in the *Unmana* state) *Samadhi*. It is named '*Sahajamanaska*' (natural mindless state) *Samadhi*. The *Samadhi* state higher than it is the *Gaganavashesha* (part of the *Akasha Tattwa* yet remaining) *Samadhi*.²⁸⁰ (17 to 22, *YT*).

The *Ahankara*, possessiveness (*Mamata*), etc. are rid of by the *Sahajamanaska Samadhi*. The *Maruta (Vayu Tattwa)* loses activity in the *Gaganavashesha Samadhi*. This is the same as the *Padarthabhavini* state of the *Yogavasishthya*. That state is the ultimate state of consciousness.

From the *Ovis* of *Dny* referred here (in xxxvii), the *Sadhaka* has attained the state beyond which is the *Nirvikalpa Nirbeeja Samadhi*. *YT* calls it as the *Turiya-talpa* state. (26, *YT*). Such is that state that it is futile to describe it. It is indescribable. One who is fortunate to enjoy it should keep on enjoying it, and remain in his *Self*. That is the advice Saint *Dnyaneshwar* gives to the *Siddha* who has accomplished the ultimate goal of the *Pantharaja*.

xxxviii. Description of the *Adwaita* state (*Dny, Ovis 6-318 to 327, 289, 290 and 328*): In these *Ovis*, Saint *Dnyaneshwar* describes further details of the *Adwaita* state attained through *Pantharaja*. He says that the word

(*Shabda*) disappears there, along with the desires (*Sankalpa*). Thought does not touch that state. It is beauty of the *Unmani*, and the youth of the *Turiya*, that the *Yogin* enjoys in that state.

The *Sadhaka* becomes bliss (*Ananda*) himself. He becomes a *Jeevanmukta*. Those who follow the *Pantharaja Sadhana* become the *Para-brahman* incarnate. This World of illusion disappears for them. There is no space for the *Nirodha* of the mind, *Pranayama*, *Dharana-Dhyana*, etc. in that state. The *Yogin* is the *Ishwara* incarnate with the *Para-brahman* filled inside out. Lord *Shri Krishna* says that the *Yogin* becomes *His* equal.

xxxix. Secret of the *Natha Sampradaya* (tradition) (*Dny*, *Ovis* 6-291 and 292): This is how the *Pinda* (*Jeeva*) meets *Laya* while in the *Pinda* (bodily form). Saint *Dnyaneshwar* says that the *Pantharaja Sadhana* is the topmost guarded secret of the *Natha Sampradaya*. It is the *Rajayoga* of *Gita*. Lord *Shri Krishna* had just hinted at it in the *Shlokas* in the sixth chapter of *Gita*. The Saint has given the secret out openly to the readers, thinking that they are the willing customers to have it from him.

We reviewed it by altering the order of the *Ovis*, and their parts, suitably to understand the *Process* of the *Pantharaja* more accurately in a scientific manner. The connoisseurs will see why the alteration was required to be done in this review. That is with a view to reveal the *Yogic* processes of the *Pantharaja* with more clarity, so as to help the *Sadhakas* in their *Sadhana*.

Yogataravali and Dnyaneshwari

From the above description and analysis, the concurrence of *Yogataravali* and *Dnyaneshwari* upon the *Kundalini* process, the *Anahata Nada* and the *Pantharaja*, will be clear. Almost all the places of similarity between the *Yoga* of *Yogataravali* and *Dnyaneshwari's Pantharaja* come out in the same order approximately. Both agree upon: The necessity of the *Viveka* and the *Vairagya* for their *Yoga Sadhana*; the entire process from the *Pranayama*, with the three *Bandhas*, to the *Laya* of the remainder of the *Pranas* into the *Mahadakasha*; *Chinmaya Yoga-nidra*; *Marullaya*; manifestation of the *Unmani* and the *Turiya* states; the special place that the *Kundalini* has in both of them; the *Path* it takes; the manifestation of the *Anahata Nada*; etc.

From these similarities, one would like to conclude that the two *Yogas* of Saint *Dnyaneshwar* and *Shrimat Shankaracharya* are the same unique and the most superior *Yoga*, but with different names. One would not have ever

before guessed that both the maestros can agree so much on these vital aspects of *Yoga* and the *Kundalini*.

Yoga-chakras (2)

Anahata Chakra

Let us now have a look into the specialities of the *Anahata Chakra*, other than the *Ashtadala Hridaya Chakra* of *ssp*. The centre of the *Pranas* is in the commonly known *Anahata Chakra*, which is in the region corresponding to the physical heart. It is the place of the *Pashyanti Vacha*. It manifests here. There are twelve *Shakti Devatas* in it viz., *Padmini*, *Sadarbha*, etc. Twelve kinds of bliss are attained by piercing this *Chakra* viz., *Trailokya*, *Vitkara*, etc.

Mahesha is the *Devata* of this *Chakra*. It has white colour. One opinion is that by mastering it, one attains the *Sameepata Mukti*. This is the centre of the *Tamoguna*. Its *Tattwa* is *Teja*. Its *Moola-beeja* is *Yam*. *Shiva* resides in it in the form of the *Bana-linga*.

There is a secondary *Ashtadala Chakra* associated with the *Anahata Chakra*. (Ref. *The Serpent Power* by Sir John Woodroffe). The celestial tree, known as the *Kalpa-vriksha* (wish-fulfilling tree) is in it. It is called as *Ananda-kanda*, alternatively, *Hrit-kamala/Hridaya-kamala*.

According to the *Tantra-shastra*, the *Tattwa* of the *Anahata Chakra* is *Vayu*. It is the *Peetha* of the *Onkara*. The *Jeevatman* resides there in the form of the *Hamsa-kala*. It is the *Peetha* of *Manasa-pooja* (worshipping mentally). It has twelve petals.

Vishuddhi (Vishuddha) Chakra (Kanttha Chakra)

The fifth *Chakra* is known as the *Vishuddhi Chakra*. In *ssp*, it is the *Kanttha Chakra* that is the fifth *Chakra*. *ssp* describes it as being five fingers-width wide. It is circular like a *Bindu* and is very bright.²⁸¹ The *Yogin* should meditate upon (*Dhyana*) the *Sushumna Nadi*, with the *Ida Nadi* being to its left side, and the *Pingala* to its right side. The *Sushumna Nadi* is called the *Anahata-kala* here. By meditating upon it, the *Yogin* attains the *Anahata-siddhi* i.e. the precise knowledge of everything.

Note: Meaning of the word 'Anahata'

1. The *Anahata Chakra* is named so because, as per an opinion, the *Anahata Nada* appears there.

2. Taking the context of the *Anahata Nada*, some started to think that the *Anahata Nada* appears when the *Kundalini* enters the *Sushumna* i.e. in the *Anahata-kala*.

3. However, there can be other meanings also of the word '*Anahata*' from the above citation of the *ssp*. Its meaning given here is '*the precise knowledge*'. Also, the *Sushumna* is called by the name *Anahata-kala* here. It can be seen from the above-cited *ssp Shloka* that its name - *Anahata-kala* - is figurative, as the giver of the '*precise knowledge*' (*Yathartha Jnana*).

Although a few commentaries on *Yogataravali* interpret that the *Anahata Nada* is the result of the *Kundalini* entering into the *Sushumna*, or the *Pranas* entering it, etc. that might be because of this association of the word '*Anahata*' with the '*Sushumna*' in *Yogic* literature.

The naming of the *Sushumna* as the *Anahata-kala* in the context of this fifth *Chakra* of *ssp* gives rise to the following speculation. The fourth *Chakra* is named the *Anahata Chakra* in common *Yogic* systems. That might be because when the *Kundalini* arrives at it, the *Jeevatman* might be gaining consciousness of the *Paramatma Tattwa* at it. Hence the fourth *Chakra* might have been named as the *Anahata Chakra*, not because the *Anahata Nada* appears there, but because there is the exact perception (*Yathartha Jnana*) gained by the *Jeevatman* of its own nature as the *Paramatman*.

Hence, the opinion that the *Anahata Nada* arises from the *Anahata Chakra* when the *Kundalini* arrives there is doubtful. That opinion must conform to the *Yoga-shastra*. One ought, therefore, to arrive at the proper meaning of the statements in the texts of Saint *Dnyaneshwar* and the *Acharya*. More details will be adduced in this respect of the *Anahata Nada* later on at the appropriate place.

Another reason for wrong notions and concepts to enter into *Yogic* lore and old texts, like *SL*, etc. is that they may contain aberrations, whether intentional or unintended, as in other old texts like *Dnyaneshwari*, etc.

More on Vishuddhi Chakra

The fifth *Chakra* in the classical *Yogic* system is the *Vishuddhi Chakra* which has sixteen petals. The sixteen vowels of *Sanskrit* are on them. In the *Chakra* proper, is the centre of the *Udana*.

It is the location of the *Madhyama Vacha*. It is the stage before the *Vaikhari Vacha* manifests through the mouth. The *Manipura* has the *Para Vacha* in it. The *Anahata* has that of the *Pashyanti*. The *Japa* by the three *Vachas* being done at their respective places, as it becomes subtler, transcends by the route of *Vaikhari* → *Madhyama* → *Pashyanti* to the *Para*.

When the *Sadhaka* can do the *Japa* by the *Para Vacha* directly, he attains the *Ajapa-japa* state. Unless this state is attained, it is not possible to attain the *Mantra-siddhi*. That is the known experience of the practitioners of the *Mantra-shastra*.

In the *Chakra*, there are sixteen *Mantra-shaktis* viz., *Sarvatobhadra*, *Pranadharini*, etc. Fourteen kinds of *Ananda* viz., *Hum*, *Fat*, *Svadha*, etc. are enjoyed by the *Yogin* in this *Chakra*. Its colour is grey like smoke. The *Jeevatman* is the *Devata* of this *Chakra*. There is an opinion that by the piercing of this *Chakra*, one attains to the *Saroopata Mukti*. This is the place of the solidified darkness incarnate i.e. it is the icon of the state of the *Sushupti*.

Some regard that its *Tattwa* is *Teja*. Others regard it as the place of *Vayu*. Its *Tantrika Moola-beeja* is *Ham*. In it, dwells *Sadashiva* in the form of the *Ardhanari-nara*. According to the *Tantra-shastra*, this is the place of the *Chandra-mandala* from which the *Amrita* flows (*Chandramrita*). Its *Devata* as per the *Tantra-shastra* is *Shakini*. The piercing of this *Chakra* gains the *Jnana* of the *Atman* for the *Yogin*. He masters the *Trikala-jnana-siddhi*.

Ajna Chakra and Bhroo-chakra

According to *Gorakshanatha*, this is the seventh *Chakra*, called as the *Bhroo Chakra*. From this *Chakra*, the flow of the *Amrita* comes out, rejuvenating the body.

He says that there is another *Chakra*, called the *Talu chakra*, after the fifth *Chakra*. The places *Shankhini-vivara*, *Ghantika-linga*, *Moola-randhra*, *Raja-danta* and the *Dashama-dvara* are connected to it.²⁸² Those *Yogins* who take the *Shat-chakras* as the main do not regard the *Talu Chakra* as a separate *Chakra*. But the terms, *Shankhini-vivara*, *Raja-danta* and *Dashama-dvara* are current in many *Yoga* systems. *Guru Gorakshanatha* recommends that the *Yogin* should meditate upon the *Shoonya* in the *Talu Chakra*.

May be because of the similarity of the *Amrita* of the *Chandra-mandala* of the *Vishuddhi Chakra* with that in the *Talu Chakra*, some *Yogins* started

regarding the *Chandra-mandala* as a separate *Chakra*. Whatever may be the case, the *Yogins* do not agree upon the source of the *Chandramrita*.

The *Bhroo Chakra* is the size of the middle portion of the thumb. It contains the *Jnana-netra* or the *Third Eye (Tritiya Netra)*. By meditating upon it, the *Yogin* attains the *Vacha-siddhi*.

In the classical *Yogic* system, the sixth *Chakra* is called the *Ajna Chakra*. It is special in many respects. The three main *Nadis*, *Ida*, *Pingala* and *Sushumna*, meet in it at what is known as the *Triveni-sangama*, or simply, the *Triveni*. *Ida* and *Pingala* terminate there. Some regard that the *Sushumna* path, too, ends there. But that is not correct. It goes right up to the *Brahma-randhra*, and maybe beyond.

Dashama-dvara

Most of the *Yogins* take the *Dashama-dvara* to mean the *Brahma-randhra*. They would not agree that it is located in the *Talu Chakra*. It is also to be noted that the same terms appear to be used in different senses by the different *Yoga* systems.

Chakras in Dnyaneshwari

It will be seen from the foregoing description, and the discussion on the main six *Chakras (Shat-chakras)*, that there abound diverse opinions about their basic characteristics in different *Yogic* systems. If that is the case, the systems would widely differ on the *Chakras* in space of the *Ardha-matra* beyond the *Ajna Chakra* since it is a more mystic region than the *Shat-chakras*. Saint *Dnyaneshwar* appears to be aware about this diversity of opinions because he does not give detailed information on this subject in *Dnyaneshwari*, but has followed the line of the generally accepted *Chakras*, in describing the *Yogic* details.

It appears that he is subscribing to the classic system of *Yoga* of the six main *Chakras (Shat-chakras)* since he has mentioned that the action of the *Kundalini* results in the diminution of the six *Chakras*. (*Dny, Ovi 6-244*). The terms like *Ādhāra* (Probably *Mooladhara*) (*Dny, Ovi 6-200*), *Svadhishthana* (*Dny, Ovi 6-210*), *Manipura* (*Dny, Ovi 6-215*), *Sushumna* (*Dny, Ovi 6-240*), *Moola-bandha* (*Dny, Ovi 6-199*), *Jalandhara-bandha* (*Dny, Ovi 6-208*), *Vodhiyana-bandha* (*Dny, Ovi 6-210*), (*Tribandhas*) appear in the description of the *Pantharaja*.

Some special terms of the *Natha* system of *Yoga*, along with those in the classical *Yogic* system, also appear in the said description viz., Lake of the *Chandramrita* and *Shakti* (*Dny, Ovi 6-247*), *Madhyama* and *Hridaya-*

sthana (Dny, Ovi 6-271), *Hridaya* and *Anahata Nada* (Dny, Ovi 6-274), *Brahma-sthana* (Dny, Ovi 6-279), *Pada* and *Pinda* (Dny, Ovi 6-291 and 308), *Natha-sanketa* (Dicta of the *Natha* tradition) (Dny, Ovi 6-291), *Kakaranta* (Dny, Ovi 6-302), *Brahma-randhra* (Dny, Ovi 6-305), *Paramatma-linga* (Dny, Ovi 6-305), *Bhroo-lata* and *'M'kara* (Dny, Ovi 6-313), *Maha-shoonya* (Dny, Ovi 6-315), *Unmani* (Dny, Ovi 6-320), *Turiya* (Dny, Ovi 6-320), *Chaitanya* (Dny, Ovi 6-322), etc.

Indicator of Natha Sampradaya

There is no mention of the word *Chakra* in any of the above terms. The *Natha Sampradaya*, as per *ssp*, take the *Ādhāras* to be sixteen, out of which, one is the *Mooladhara*. *Guru Gorakshanatha* regards that the sixteen *Ādhāras*, the three *Drishtis*, or *Lakshyas*, and the nine *Chakras* are the mainstay of the traditional *Yoga Sadhana* of the *Natha Sampradaya*.

In the *Pantharaja* of Saint *Dnyaneshwar*, there are no such references, or any details. Even then, Saint *Dnyaneshwar* goes on to say that the *Pantharaja* is the *Natha-sanketa* (Dictum of *Natha Sampradaya*). He was himself in the order of the *Nathas* from *Adinatha* - *Machchhindranatha* - *Gorakshanatha*, etc. One might have expected him to follow that order in describing the special *Yoga* of the *Kundalini* - *Pantharaja*. However, he does not appear to be doing so.

Maybe, he did not intend to reveal the *Pantharaja's Kundalini Yoga* processes in greater details. He might have intended just to highlight the indicators of the *Yoga* of the *Natha Sampradaya*, and therefore, after detailing the salient stages of the *Pantharaja*, he avoided giving other extra information on it. Or, it could be just the *Yoga* as per *Lord Shri Krishna*, and it had nothing to do with the *Natha Sampradayika Yoga*. It was just the *Shri Krishna* '*Natha*' who had these details of the *Pantharaja* in *His* mind while revealing the *Yoga* to *Arjuna*, as some critics would like us to believe.

Specialities of Ajna Chakra

Other specialities of the *Ajna Chakra* are as follows: It is also named as the *Agni Chakra*. It is of two petals. Its *Mantra-beejas* are *Ham* and *Ksham*. It is at the location corresponding to the centre of the eyebrows. It contains the centre of the *Pranas* in it. The *Mantra-devatas* in it are *Mahakali* and *Mahalakshmi*. By mastering it, one enjoys the bliss called *Nirananda*. Its *Devata* is the *Atman*; and its colour white like a crystal. It is opined by some that by piercing it, the *Yogin* attains the *Sayujya Mukti*.

The *Chakra* houses the *Amatra*, or the *Ardha-matra*, of the *Onkara*. The *Mooladhara* and the *Svadhishthana Chakras* contain the 'A'kara; the *Manipura* and the *Anahata Chakras*, the 'U'kara; and the *Vishuddhi* and the *Ajna Chakras*, the 'M'kara of the *Onkara*. The *Amatra* represents the *Shuddha Sattvaguna*. The *Yogin* attains the *Turiya* state here.

In short, this *Chakra* is at the junction of the *Shabda-brahman* and the *Shoonya-brahman*. Because of the coming together of the three main *Nadis* here, it is also known by the names of *Trikuti*, *Mukta Triveni*, *Prayaga Kshetra*, etc. Its *Tattwa* is the *Akasha*, but some say that it is *Manasa*.

Note: According to other *Yogic* systems, the *Trikuti* is not within the *Ajna Chakra*, but it is above the *Sahasradala Chakra* before the *Shoonya-Mahashoonya-Bhramara-gumpha* complex. It is also known as *Brahman*, *OM*, *Pranava*, *Gagana-brahman*, *Mahat*, *Mahakasha*, *Divya Grantha* (Divine books, *Kitab*), *Vedas*, etc. These names are indicative of the specialities of the *Trikuti*.

The *Moola-beeja* of the *Ajna Chakra* is *Pranava*. A *Jyoti* like the tip of a flame is in it. In its light, the entire path from the *Mooladhara* to the *Brahma-randhra* is illuminated. The *Tantra-devatas viz., Parama-shiva* and *Hakini* reside in it. The *Shiva* resides in it in the form of the *Itara-linga*.

Above this *Chakra* is the *Manasa Tattwa* in the *Manasa Chakra*. The *Manasa Chakra* is involved in one's being conscious about the *Svapna* state, and the workings of the *Indriyas viz., Shabda, Sparsha*, etc.

Above the *Manasa Chakra* is the *Soma Chakra*. Probably, it is this *Chakra* that figures in the context of what the *Yogins* call as the 'Lake of the *Chandramrita*'. The space ahead of it is called the *Niralamba-puri* i.e. the 'City of the *Brahman*', suspended without support.

Space after Ajna Chakra

Some of the Yoga systems include the space after the Ajna Chakra into it and therefore, they say that by mastering the Ajna Chakra, the Yogin attains the Jeevanmukti, or the Sayujya state. However, other *Yogic* systems regard it as separate from the *Ajna Chakra* in theory, and call it the region of the *Ardha-matra*, or the *Amatra*. Hence, one has to be careful in understanding what is being said about this region, whether it is with reference to the *Ajna Chakra* alone, or to the space above it including the *Ajna Chakra* itself.

The readers are referred to '*The Serpent Power*' by Sir John Woodroffe (aka *Arthur Avalon*) for exhaustive details of the region of the *Ardha-matra* and the *Shat-chakras* as per the *Tantra-shastra*. They may also see other texts and books mentioned in the *Bibliography* of this work. It is not possible here, in the context of this work, to take detailed review of the matters relating to this subject.

However, one may note that the various authors differ upon the nomenclature and the specialities of the individual *Chakras* and the *Ardha-matra*. Sometimes, the same terms are employed for designating different places and spaces, and different terms for the same places, etc. One has to be extremely careful in understanding them in the given context.

Niralamba-puri

The *Ishwara* dwells in the region of the *Niralamba-puri* above the *Ajna Chakra*. Ahead of it are the places named *Pranava*, *Nada*, *Bindu*, *Sudha-sagara*, *Mani-dveepa*, and *Mani-peetha*. It extends from the *Bindu* to the *Vyapika*.

Still ahead is the *Sahasrara Chakra*. It looks like a lotus of thousand petals. Over this, too, there are different opinions amongst the *Yogins*. Some say that its stem is towards the *Brahmanda*, and others say that it is in the opposite direction.

Some *Yogins* say that there are two such lotuses. They are known as the *Sahasrara Chakra* and the *Kolhata Chakra*. The *Kolhata Chakra* has innumerable petals, and its petals face the *Brahmanda*. Its stem is in the direction of the *Murdhni-sthana* and is jointed to that of the *Sahasrara*. This is the experience of some of the senior *Yogins*. The *Brahma-randhra* is a point-like place in the stem of the *Sahasrara Chakra*.

Guru Gorakshanatha calls the *Brahma-randhra* by the name *Brahmarandhra-nirvana Chakra*. It is just the size of the pinpoint of a needle, equally microscopic. In it dwells the *Shiva* in the form of a point of the wisp of smoke.²⁸³ By its *Dhyana*, the *Yogin* attains to the state of the *Moksha*.

Akasha Chakra

After the *Brahmarandhra-nirvana Chakra*, there is the *Akasha Chakra*, as per *ssp*. In it is the *Poornagiri Peetha*. The *Chakra* resembles an upturned lotus of sixteen petals. In its stalk, in the space of the shape of *Trikuta* is the *Urdhva-shakti Kundalini* in the state of the *Parama-shoonya Nirakara*. One should meditate upon it. That leads to the grant of all the desires.²⁸⁴

Other References

Shri Baba Maharaja Arvikar, in his *Divyamritadhara* (Marathi language book), stresses that there are nine main *Chakras*, as per the *Chakra* order of the *Natha Sampradaya*. We have seen above the description of the various nine *Chakras* as per *ssp* by *Guru Gorakshanatha*. Also, we have noted that *Dnyaneshwari* does not mention some of these *Chakras*, or their details clearly. We also have taken a brief review of what *Sir John Woodroffe* says about the matter in his *The Serpent Power* to understand the take of the *Tantra-shastra* upon the subject.

There is another famous authority of the *Shaktipata Sampradaya*, by name *Shrimat Swami Vishnuteertha Maharaja* on the *Yoga-shastra*. In passing, we will look into the order of the main *Chakras* narrated by him and close this topic.

Poorva-marga

Vishnuteertha on Chakras

The generally accepted *Yoga* path is from the *Mooladhara Chakra* to the *Sahasrara Chakra*, and the *Brahma-randhra*. The segment of *Sushumna* and the *Chakras* in it on the *Yoga* path from the *Mooladhara Chakra* to the *Ajna Chakra* (included) is known as the *Poorva-marga* aka *Poorva-patha*. The segment beyond the *Ajna Chakra* of the *Sushumna*, and the *Chakras* upon it, are known as the *Pashchima-marga* aka *Pashchima-patha*.

Shrimat Swami Vishnuteertha Maharaja, a doyen of the *Shaktipata Yoga*, has shown diagrammatically in his book - *Devatmashakti* - the *Yogin-deha*, along with its *Chakras*, main *Nadis* and the *Yoga* path (on its page 36). He has shown therein the *Kanda* and in it the *Svayambhoo-linga*, The *Kundalini Shakti* around it in three and half coils.

Also depicted in the diagram are the *Yoni-sthana* and the *Mooladhara* and other *Chakras* viz., the *Svadhishthana*, the *Manipura*, the *Anahata*, the *Vishuddhi*, and the *Ajna*. It means that his system recognises the *Mooladhara* to the *Ajna Chakras* (*Shat-chakras*). Other than these, he has also shown a *Hridaya-chakra* near the *Anahata Chakra*. But it is connected to the *Sushumna* path by another *Nadi*; and is not upon the *Sushumna* like the other *Shat-chakras*.

Region above Ajna

The region above the *Ajna Chakra*, as shown by *Swami Vishnuteertha*, is as follows: *Ajna* → *Bindu* → *Ardhendu* → *Nirodhika* → *Nada* → *Nadanta* →

Shakti → *Vyapika* → *Samani* → *Unmani* → *Pratishthta* → *Guhya Chakra* → *Sahasrara Chakra*.

Saundarya-lahari - Order of Chakras

Shrimat Shankaracharya, too, has mentioned only the classical *Shat-chakras* in his famous text on the *Shree Chakra Sadhana - Saundarya-lahari*. Let us have a look at some of its *Shlokas*:

He says that 'O *Devi*! In the ocean of bliss (*Sudha-sagara*), there is the resplendent island, known as the *Mani-dveepa*, made of the jewels. In it there is the garden of the *Nipa* trees which has the house made of the *Chintamani* (wish-fulfilling) jewels. In it upon the triangular bed of the *Parama-shiva*, that you are resting. You are the incarnate wave of the *Chidananda*. Only the most fortunate of men can meditate upon you thus.'

'You tread the *Kula-patha* (The *Yogic Path*) by making the *Laya* of the *Prithvi* and the *Aapa Tattwas* in the *Mooladhara*, the *Agni Tattwa* of the *Svadhishthana* in the *Manipura*, the *Vayu Tattwa* in the *Hridaya*, and of the *Akasha Tattwa* in the space above the *Hridaya*, and the *Manasa* in the *Bhroo-madhy*. In this way, treading the entire *Kula-patha*, you arrive at the *Sahasrara Padma* to cohabit with your consort. (8 and 9, SL).²⁸⁵

Note: It appears that the above *Shlokas* are interpreted differently by the *Samayachara* and the *Kaulachara* traditions, as per *Swami Vishnuteertha Maharaja*.

The *Acharya* continues: 'Thereafter, you bestow the world with the *Amrita* flowing from your blessed feet which gives it life, and wetting the *Shat-chakras* with it, you return to your old place; and coiling around yourself in three and half coils like a female serpent, you, O the dweller of the cave, go to sleep in the *Kula-kunda* (*Kanda*). (10, SL).

Coordination of Views on Poorva-marga

From the above excerpt from the *Saundarya-lahari*, we can understand the *Acharya's* take upon which the *Shat-chakras* are. Also, in the *Shlokas 36 to 41 of SL*, while describing the idol of the *Jagadamba Kundalini*, he has mentioned the *Shat-chakras* in the order - *Ajna*, *Vishuddhi*, *Samvit-kamala*, *Svadhishthana*, *Manipura* and *Mooladhara Chakras*. (*Shloka 38, SL*). That is quite special.

Swami Vishnuteertha says that the Samvit-kamala here does not mean the classical Anahata Chakra, near the physical heart, but is another Chakra of eight petals that is at the heart centre (Hrit). By 'Hrit' is not mean the physical heart, but the *Adhyatmika Hridaya*. In it dwells the *Hamsa couple* - 'Ham' and

'Sah' which is the Purusha and the Prakriti, as per the Hamsopanishad. The Gita by Shri Ramana Maharshi also conforms this fact.

From the above, we come to the conclusion that the original general idea of the Yoga path is the same. Even though it is described variously by different Yogins, in the light of the Acharya's take upon it, we may accept the Chakra order and the Sushumna path as given by Swami Vishnuteertha Maharaja in *Devatma Shakti*.

Poorva and Pashchima Path

The details we have seen so far are about the *Poorva-marga* of the *Yoga-shastra*. The navel (*Nabhi*) is known as the *Poorva*, and the sector of the *Yoga-patha* from the *Mooladhara* to the *Ajna Chakra* is the *Poorva-patha*.

The region above the *Ajna Chakra* towards the *Brahma-randhra* is accepted as the *Pashchima* amongst the *Yogins*. The places from the *Bindu* to the *Vyapini* in this region are regarded as being upon the *Pashchima-marga*.

Scholars say that there are certain *Yoga Chakras*, described by Saint Dnyaneshwar, on this *Pashchima-marga*. According to some, they are: **1. Trikuta (at the mouth); 2. Golhata (at the eyes); 3. Shrihata (at the tongue); 4. Auta-peetha (at the Bhroo-madhya-sthana); 5. Bhramara-gumpha (at the ears); and 6. Brahma-randhra (at the Murdhni-sthana).**

About this matter, Dr. B.T. Shaligram, in his Ph.D. thesis (later published as a book²⁸⁶), has voiced certain opinions. In his view, the *Pantharaja* follows the *Pashchima-marga*. *Poorva-marga is the sector from the Mooladhara Chakra to the Ajna Chakra, and the Pashchima-marga is made of the Chakras as above from the Trikuta.* He opines that in the *Pantharaja*, the *Chakras* on the *Poorva-marga* are not included (Ref. pages no. 14 to 17 and 414 to 418, of his book). His thesis mentions and considers many opinions on the matter, and the reasons behind their differences. Readers may refer to it and derive their own stand upon the matter.

Dr. K.R. Joshi, in his book²⁸⁷ says that *the Poorva-marga is the flow of the Pranas in the frontal (anterior) zone of the body from the Guhya-sthana (genitals), navel, Hridaya (physical heart), Kanttha (throat), and nose. The Sushumna Nadi that originates from the Mooladhara and goes to the Sahasrara in the posterior portion of the body is the Pashchima-marga.* (Ref. page 332 of his book).

According to Dr. Shaligram, Saint Dnyaneshwar was the follower of the *Pashchima-marga*. (Ref. page 422, *ibid*). Some scholars say that *the*

Poorva-marga (Mooladhara to Ajna) is for the Hathayogins. But, on various considerations, we cannot accede to such opinions, exactly as these are stated by the said scholars. We do not think it is correct to take a restricted meaning of the *Hathayoga* as the *Yoga* based upon the *Soorya* ('Ha') and the *Chandra* ('Tha') *Nadis* i.e. upon the *Ida* and the *Pingala Nadis*; and that utilises the *Pranayama*, and the *Laya* of the *Pranas*.

In his *Hathayoga-pradeepika (HYP)*, *Swatmarama Yogindra* says that the *Layayoga* of *Nadanusandhana* comes under the *Hathayoga*.²⁸⁸ There are many statements in *HYP* that prove that *Hathayoga* is not the restricted *Yoga* as some depict viz., Topics like attainment of the *Unmani*,²⁸⁹ the *Laya* of the *Manasa*, and the *Pranas*, in the *Niranjana*,²⁹⁰ and the state of the *Yogin* who has attained the *Samadhi*, similar to *Gita*.²⁹¹

It states that the words like *Rajayoga*, *Samadhi*, *Unmani*, *Manonmani*, *Amaratva*, *Tattwa*, *Laya*, *Shoonya*, *Ashoonya*, *Parama-pada*, *Amanaska*, *Adwaita*, *Niralamba*, *Niranjana*, *Jeevanmukti*, *Sahaja*, *Turiya*, etc. represent the same state of *Samadhi*; and are used in the same sense as in the classical *Yoga* systems and the *Pantharaja*; etc.²⁹²

Further, in common with the *Classical Yoga* systems, it states the same characteristics, etc. of *Samadhi* viz., Like Saint *Dnyaneshwar*, it states that the *Atman* and the mind become one like the salt in water. Other characteristics in common are: the weakening of the *Pranas*; the mind becoming devoid of the *Chetana*, and attaining the state of the *Samya*; the uniting of the *Jeevatman* and the *Paramatman*; and the attainment of the *Samadhi* state when the mind becomes rid of desires (*Sankalpa*): etc.²⁹³

One can find many more such examples that reinforce the impression that the *Hathayoga* as in the text of *Swatmarama Yogindra* runs parallel to other classic *Yoga* systems, and is congruent with them in many respects. It is to surmise that *the Hathayoga is the complete Yoga of the path from the Mooladhara to the Brahma-randhra. It tallies with the Yoga of the Yogataravali of the Acharya, and accordingly, also with the Pantharaja of Saint Dnyaneshwar.* The Saint has stated that those *Hathayogins* who try to attain to the *Samadhi* state without the blessing of the *Guru*, (or the *Ishwara*), fail in their attempts right in the beginning stages. (*Dny, Ovi 6-56*). But that cannot be used to deride the *Hathayoga* in principle, in its entirety. No one should say that one's own *Yoga* system is the greatest of all.

Saint *Dnyaneshwar*, too, does not do so. This is his speciality, as compared to other *Yoga* masters. We have seen how he coordinates various philosophies and different *Adhyatmika* terms in a coherent manner. While

narrating the secret of *Yoga of Gita* in the *Pantharaja*, he must have done the same thing. His *Yoga-shastra* encompasses the *Dwaita* and the *Adwaita*, in a holistic way.

He has similarly coordinated the so-called various main *Yoga* streams like *Patanjala-yoga*, *Sankhyayoga*, *Jnanayoga*, and *Karmayoga*, etc. in the *Pantharaja*. We will look into more details of how he has done this while dealing with the subject of the *Kramayoga* from the eighteenth chapter of *Dnyaneshwari* later. Right now, we are analysing the *Poorva* and the *Pashchima Margas*.

Saint Dnyaneshwar's Pantharaja is based upon both the Poorva-marga and the Pashchima-marga as seen from Dny, Ovi 6-159. The order of the Yoga path given in it is that, starting from the Poorva-marga, one should reach the end of the Pashchima-marga. It means that after traversing the Poorva-marga from the Mooladhara to the Ajna Chakras, one should reach the end of the Pashchima-marga i.e. the Brahma-randhra. Hence, for those who follow him, the matter of the *Poorva-marga*, and the *Pashchima-marga*, becomes absolutely clear from the above-cited *Ovi*, and the description that follows of the *Pantharaja*.

Pashchima-path

Two Paths from Ajna Chakra

Now let us look into the details of the *Pashchima-marga*. *Shrimat Swami Vishnuteertha Maharaja* has given the places on it as from the *Bindu* to the *Sahasrara Chakra*. *Dr. Shaligram* says that the places *Auta-peetha*, *Golhata*, and *Brahma-randhra*, etc are upon it.

Gopinatha Kaviraja's Opinion

According to the learned *Pundit Gopinatha Kaviraja*, there are two paths from the *Ajna Chakra*: **1. Going to the Sahasradala, and 2. Going to the Brahma-randhra.** (Ref. page 195, of his book).²⁹⁴ In his *Divyamritadhara* (Marathi book, pages 267-268), *Shri Baba Maharaja Arvikar* states that there are two paths from the *Vishuddhi Chakra* onwards.

Bindu

Pt. Gopinatha Kaviraja also says that there are two *Bindus*. (pages 55 and 56, *ibid*). One is the *Adhah Bindu* where the sleeping *Kundalini* at the *Kanda* is; and the other is *Bindu* in the *Brahmanda* i.e. in the region from above the *Ajna Chakra* to the *Brahma-randhra*. The region *Moola-kanda* to the *Ajna Chakra* is the *Pinda*. The *Kundalini* process, according to him, is the union of the *Adhah Bindu*, by its ascension, with the *Urdhva Bindu* of the *Brahmanda*.

He concurs with other *Yogins* that the three *Matras* of *Onkara* are from the *Mooladhara* to the *Ajna Chakras*. The remainder *Ardha-matra/Amatra* occupies the space in the *Brahmanda* from the *Ajna Chakra* to the *Brahma-randhra*. The *Amatra* has the following constituents: Slightly above the *Ajna Chakra*, there is the *Bindu*, Above the *Bindu* is the *Ardha Bindu*, aka *Ardha Chandra* which *Swami Vishnuteertha* calls by the name *Ardhendu*. Ahead of it are the *Rodhini*, the *Nada*, the *Nadanta*, the *Shakti*, the *Vyapika*, the *Samana*, and the *Unmana*, in that order. Above them is the *Mahabindu*. It is the ultimate place (*Parama-sthana*); and it is *Nishkala*.

Further details given by him are: Upon this subtle path, the first place is of the *Bindu*. It appears in the form of a lamp upon the forehead. It is called the *Ardha-matra* because the time taken to utter the vowel (*Hrasva Svara*) is half of that taken to utter it normally. Its light is like that of a lamp, but circular in shape. In its centre, the *Shantiateeta Ishwara* abides. On the four sides of the *Ishwara*, there are four *Kalas*, *Nivritti*, etc. On *His* left is *His* own *Shakti* (*Nija-shakti*). *Bindu* is having the appearance of the *Jyoti* (Light). In it, one sees the entire world, in a way.

Ardhendu and Rodhini

After the *Bindu* comes the *Ardhendu*. Its *Matra* is 1/4. Above it is the *Rodhini* with the *Kalas* - *Jyotsna*, *Jyotsnavati* and *Adi-Shakti*. *Rodhini* is also called as *Rundhini*. Some mistakenly call it *Bodhini*. But *Rodhini* is its correct name because the *Roopa-nirodha* happens at this place i.e. there is no *Drishya* thereafter. It is also the place where the *Brahmadeva*, the *Ishwara*, and the *Siddhas*, are prevented from reaching the *Parama-tattwa* until their assigned duties are over. For this purpose, the *Kalas* like *Jyotsna*, etc. are appointed in it.

Nada, Shakti and Vyapika

After *Rodhini*, comes the place of the *Nada*. Its shape is like the straight line between two points. Thereafter, the place of the *Nadanta* comes and after it, there is the place of the *Shakti*. This *Shakti* is the support of all the *Brahmanda*. On its four sides are the four *Dharas*, known as *Susookshma*, *Sookshmata*, *Amrita* and *Mrita*. This *Shakti* is also known as the *Vyapika*, or the *Vyapini*. It shines in the form of a triangle with a *Bindu*.

Samana and Unmana

After *Vyapika* is the *Samana*. The *Shakti*, etc. shine like twelve suns together. After the *Samana* is the *Manonmani* and *Unmani*. However, it appears that *Pt. Gopinatha* has mistaken the order here. At another place

in his book, he gave the order as *Vyapika* → *Samana* → *Unmana* → *Mahabindu*. Hence, here it ought to be *Samana* before *Unmana*.

Sakala, Nishkala, Paramananda, Para & Shiva

In the upper region of the *Unmani*, starting with 'H'kara and transiting the *Sakala*, the *Nishkala*, and the *Kevala Nishkala* states. Yet ahead of these is the state that is beyond the *Desha* and *Kala* (Time). It is extremely blissful. It is, by its nature, the most beautiful and *Paramananda-swaroop*a state. Therein is the *Para*, and the *Shiva*, in equipotential state of the *Paramananda*.

Significance of Opinion of Gopinatha Kaviraja

The reason behind citing the opinion of *Pt. Gopinatha Kaviraja*, based upon the *Tantra-shastra*, is that, leaving aside an obvious mistake, the overall appraisal of the *Pashchima-patha* done by him is very useful to understand the inner dimension of this very complex subject.

Chakra and Padma

Pt. Gopinatha also makes a statement in his book that when the *Kundalini* is in the sleeping (*Supta*) state, the places on the *Sushumna* path are called the *Chakras*. These are the same as the *Yoga Chakras* we are familiar with in the classical *Yoga* systems. When the *Kundalini* pierces them, they are known as the *Padmas*, or the *Kamalas*. (Ref. page 193, *ibid*).

Nada, Bindu, Kala and Jyoti

Once a *Chakra* is pierced (*Chakra-bhedana*) by the *Kundalini*, its elements like *Matrikas*, *Varnas*, *Mantra-beejas*, *Tattwa*, etc. are absorbed into the *Kundalini*. The *Matrikas* are known as the *Kalas*. Apart from it, every *Chakra* has elements called the *Nada* and the *Bindu*. Thus, every *Chakra* has the three elements viz., the *Nada*, the *Bindu* and the *Kala*. (Ref. page 194, *ibid*, *Gopinatha*). The *Jyoti* is the *Kundalini* itself. Its fraction is present in every *Chakra*.

This information given by *Pt. Gopinath* will be helpful to the persons who do not understand this subject well. It is helpful to understand the *Ovi* (*Dny*, *Ovi* 6-288) about the extinction of the *Nada*, the *Bindu*, the *Kala* and the *Jyoti* in the *Panthatarya* process.

Dr. K.R. Joshi's Opinion

After reviewing the opinions of *Pt. Gopinatha Kaviraja* and *Dr. Shaligram* on the *Pashchima-marga*, it will be imperative to examine the opinion of *Dr. K.R. Joshi* on the matter in his book²⁹⁵ to coordinate the subject matter.

Bindu and Other Places and Coordination with Golhata, etc.

According to him, Saint *Dnyaneshwar* is referring to the *Pashchima-marga* in *Dny, Ovi* 6-322.

While treading upon this Pashchima-marga, the Sadhaka passes through the Trikuta, the Shrihata, the Golhata, the Auta-peetha, and the Bhramara-gumpha, before reaching the Brahma-randhra. Dr. Joshi says that these places are described by the various terms like the Bindu, the Ardhendu aka the Ardha Chandrika, the Nirodhika, the Nada, the Mahanada aka the Nadanta, the Shakti, the Vyapika, the Samani and the Unmani by the scholars. But he does not state which of the places correspond to each other in the two systems of nomenclature as alleged. (Ref. pages no. 171 and 172, ibid).

However, in the next pages, (174 and 175, *ibid*), he cites the example from the book '*Yogarahasya*' of *Shri Gulabrao Maharaja* which supports the opinion of *Dr. Shaligram*. However, in the preface to *Dr. Shaligram's* book, *Dr. V.S. Valimbe* states that the *Chakras* like the *Trikuta*, the *Golhata*, etc. are not even mentioned in *Dnyaneshwari*, even though *Dr. Shaligram* discusses them.

Speciality of Places in Pashchima-marga

The *Chakras* viz., the *Trikuta*, etc. are mainly referred to in the *Yogic Abhangas* of Saint *Dnyaneshwar* and other *Yogins*, as also in certain texts of some *Yoga* schools. Since the *Pantharaja* and *Dnyaneshwari* do not have any references to these *Chakras*, let us leave that subject as it is and try to understand the specialities of various places like the *Bindu*, etc. of the *Pashchima-marga* as per the *Tantra-shastra*.

The following information and discussion is based upon the writings of *Dr. K.R. Joshi* on the *Amritabindu Upanishad* and *Yogataravali*, and of *Pt. Gopinatha Kaviraja*, *Sir John Woodroffe*, and others, and this author's own *Yogic* experiences.

Bindu, Nada and Kala

The third *Matra* of the *Onkara* - '*M'kara*' - is at the *Ajna Chakra*. It is the most difficult *Chakra* to pierce (*Bhedana*). There is a very narrow opening at its end, like an ant's eye. The *Sushumna* goes ahead through it. The three states of the *Jagriti*, the *Svapna* and the *Sushupti* remain up to the *Ajna Chakra*. Above it is the fourth *Matra* of the *Pranava*. Its state is the *Turiya* and the *Turiyatita*. After piercing the *Ajna Chakra*, one attains the *Turiya* state. On ascending the remaining path, the *Turiyatita* state is attained.

The *Fourth Matra* (*Ardha-matra*) of the *Pranava* is the *Bindu*. It has three elements - the *Bindu*, the *Nada* and the *Kala*. There are three subdivisions

in the *Bindu*, two in the *Nada* and remaining elements in the *Kala*. Even though the entire region from the *Bindu* to the *Samana* is the *Ardha-matra* of the *Onkara*, the *Bindu* is called the *Ardha-matra*.

Every subsequent element from the *Bindu* has *Matra* equal to half that of the preceding element. For example, the *Bindu* has $1/2$ *Matra*; the *Ardhendu* has $1/4$ *Matra*. The *Unmani* has $1/512$, or zero *Matra*, like the concept in Calculus of '*Limit tends to zero*'.

Matra and Maha-shoonya

Although the *Tantra-shastra* texts say that the *Matra* is a unit of the time taken to utter a short vowel (*Hrasva Svara*), on further consideration, the correct way of looking at the *Matra* from the point of *Yoga-shastra* is that it is the measure of the element of consciousness of the mind.

In the three states of the *Jagriti*, the *Svapna* and the *Sushupti*, the mind is fully conscious and as such it has one whole *Matra* in each of these states. In the state of the *Sushupti*, although the mind is in a state of hibernation, it is not in the *Shoonya* state. It remains whole. It is like a man who remains whole whether fully awake, or unconscious.

In the *Turiya* state, the mind loses its '*whole state*' and reduces to '*half*'. Hence, the *Bindu* is allotted the *Ardha-matra* (half *Matra*). In the advanced stages of the *Turiya*, the state of the mind goes on reducing in geometric progression (like $1/2$, $11/4$, $1/8$, $1/16$... to $1/256$ *Matra*) at each stage. In the *Unmani*, since the progression's limit tends to zero, it has nearly zero *Matra*. The mind exists in that state but it is as good as not existing. That is the state of the *Unmani*.

Ahead of the *Unmani* is the *Niranjana-pada*. In that state, the mind meets its total *Laya*. The *Unmani* is also called the *Amatra*. Because in that state, the mind has *Matra* just like zero but it is yet there. The mind in that state does not have the wholeness of the *Chaitanya* in it but it is poised to take a quantum jump towards the *Chaitanya* state. In that state, and thereafter, how the *Chaitanya* infiltrates it, and in what stages and proportions, is just for the theoreticians to discuss and argue about.

The *Matras* of the mind (*Manasa*, *Mana*) are also called the *Kalas*. The mind is *Sakala* (having *Kalas* i.e. *Matras*) from the *Mooladhara Chakra* to the *Ajna Chakra*. From the *Bindu* to the *Unmani*, it is *Sakala-Nishkala* (having and not having the *Kalas*, an intermediate state between the *Sakala* and the *Nishkala*). The *Niranjana-pada*/*maha-shoonya*/*Maha-bindu* states are the *Nishkala* (not having the *Kala*, or *Matras*) state.

Shoonya

The *Bindu* is the First *Shoonya* (*Prathama Shoonya*) of the *Yogins*. There are such five *Shoonyas* in the *Yogin-deha* as per one system of *Yoga*. Some others take them to be seven in number. Saint *Dnyaneshwar* refers to the *Shoonyas* by way of saying 'The *Shoonya* of the *Shoonya*', 'in the pool of the *Maha-shoonya*', etc. These references are to the *Fifth Shoonya*.

The five *Jnanendriyas* give the mind its faculties of being the mind. They have five objects of sensory nature - the *Shabda*, the *Sparsha*, the *Rasa*, the *Roopa*, and the *Gandha*. While the *Kundalini* traverses the *Shat-chakras* (*Shat-chakra-bhedana*), the *Pancha-mahabhootas* and their *Tanmatras* meet their *Laya* in it. Even if so, they remain in their dormant state with the mind and the *Pranas*.

Until the mind and the Pranas do not merge into the Maha-shoonya, the Yogin has the experiences of the five Vishayas of the five Jnanendriyas, especially of the Roopa (sight), and the Nada (sound, Shabda), in a subtle way. Of course, since these are sublimated ESP experiences, the same cannot be compared to the ordinary sensory experiences.

As already noted, some scholars link the other system of the *Chakras*, *Shrihata*, etc. with the senses (*Jnanendriyas*) viz., *Golhata* with the eyes (sense of sight), *Shrihata* with the tongue (sense of taste) and the *Bhramara-gumpha* with the *Shrotra* (ears, sense of hearing). Thus, they link these three *Chakras* with the *Roopa*, the *Rasa*, and the *Shabda*, respectively.

In the other system of *Yogic* terminology, the *Nirodhika* is linked with the *Roopa* (sight), and the *Nada*, the *Nadanta/Mahanada*, with the *Shabda* (hearing). The *Bhramara-gumpha* is related to the *Anahata Nada* experientially; and this *Nada* is linked with the *Unmani* state. Hence, the *Shrotrakasha* (the *Akasha* connected to hearing) therein does not directly relate to the *Shabda Tanmatra*. It is linked to the *Divine Nada* (*Shabda*).

In case the above hypothesis is correct, one may surmise that: *Bindu* = *Trikuta*; *Ardhendu* = *Shrihata*; *Golhata* = *Nirodhika*; *Autapeetha* and *Bhramara-gumpha* = *Nada* /*Nadanta*/ *Maha-nada*, and *Shakti*/ *Vyapika*/ *Samana*/ *Unmana*.

The region of Bindu

This region comprises of the elements - *Bindu*, *Ardhendu* and *Nirodhika*. The *Yogin* can use his *Ichchha-shakti* to see and experience anything in the three worlds; and the three times - past, present and future, in the *Jyoti*

of the *Bindu*. But this experience does not have the *Triputi* state of the *Jnata-Jnana* and *Jneya* that is in the ordinary experiences. In the *Ardhendu* state, the *Jneya-bhava* is lost (*Laya*).

Last comes the *Nirodhika* of the *Bindu* division. The *Loka-palas* are stopped at it from ascending further. Those who ascend beyond it cannot discharge their worldly duties, even if high like those of the *Loka-palas*. This state is hard to pass through. In the *Nirodhika*, there is the remainder of the covering of the *Bindu* i.e. of the *Triputi*. In this place, the *Roopa-nirodha* (stoppage of seeing sights - *Drishyas*) occurs.

Region of *Nada*

After the states of the *Bindu* division, the states of the *Nada* viz., the *Nada*, the *Nadanta* aka *Maha-nada*, come to pass. The place of the *Nada* is in the mouth of the *Brahma-randhra*. At this place, one has experience of the extremely purified state of *Trigunatita*, and the pure state of the reflection of the *Chit* (*Chidabhasa*).

The *Nadanta* is in the *Brahma-randhra*. *It has to be said that this is not the state related to the Anahata Nada but to the Dhvani (Nada, in other terms) because even after the Nadanta, the Anahata Nada continues to ring until the Yogin attains the state of the Maha-shoonya. The Nadanta obstructs the gateway to the Moksha. This Nadanta, with the force of its Adhah Shakti, transcends the entire world and destroying the Triputi, merges into the Urdhva Shakti.*

Region of *Shakti*

Thereafter comes the *Shakti-sthana*. It is above the *Brahma-randhra*. The *Urdhva Kundalini* of *ssp* is this state. In the womb of this *Shakti* is the yet unborn, non-manifested universe in the state of *Laya*. At its centre is the *Vyapini Kala*. The *Yogin* experiences the bliss state (*Ananda*) in the *Shakti*. The *Vyapini* is a state of *Shoonya*. It is the fourth *Shoonya* out of the five *Shoonyas*. In it, the *Yogin* experiences the reflection of the bliss (*Ananda*) of the *Saguna* state of the *Brahman*.

After *Vyapini* comes the *Samana Kala*. From the *Shakti* to *Samana* is the division of the *Kalas*. The mind, or the *Satta*, remains i.e. just exists without final *Laya* in that state. Since there is a total lack of the *Pancha Vishayas* and the *Triputi* in these states, they are called the *Kalas*. The region before the *Vyapini* of the *Shakti* state is called the *Niralamba-puri*.

The *Samana* is the *Para Shakti*. It is in the *Vyapini Pada*. It is above the *Niralamba-puri*. The *Samana* is the *Shakti* that is the base of all the *Karma*.

It supports the universe and the causes behind it. The *Shiva*, riding upon it, does the *Creation*, supporting and destruction of the universe.

Unmana and Seventeenth Kala

Thereafter is the Unmana. In it, the Nada Brahman ends. Unmana is the fifth Shoonya. It is beyond the mind. The Jeevatman manifests there in the Hamsa state i.e. pure Atman. The entire universe manifests there in Abhedha state. Attaining the state of the Shiva, the Hamsa state becomes all-encompassing; and transcends all the Tattwas to attain the Swaroopa. The experience of the Chit that started with the Bindu thus culminates into the state of perfection (Poornatva).

In the *Bindu*, there are fifteen *Kalas* of the *Moon* i.e. of the sublimated mind. But it does not have the sixteenth (*Shodashi*) *Kala*. That *Kala* is also known as the *Ama-kala*. In the *Unmani*, the fifteen *Kalas* have set (like the *Moon* setting); and the sixteenth *Kala* is in nascent (*Gupta*) form. The *Ama-kala* has another name viz., the *Amrita-kala*. Other than these sixteen *Kalas*, the *Jeevatman* has the *Seventeenth Kala* when it attains to the state of the *Paramatman*. Saint *Dnyaneshwar* refers to this *Kala* when he speaks about the milk flowing from it.

Conclusion via Swami Vishnuteertha

Let us look into the take of *Shrimat Swami Vishnuteertha Maharaj* on the states from the *Bindu* to the *Unmana* to come to a conclusion on the *Poorva* and the *Pashchima Margas*.

According to him, in the first four of the *Bindu*, the *Ardhendu*, the *Nirodhika*, the *Nada* and the *Maha-nada*, one *Kala* of each of the *Pancha-mahabhootas* is existing. *Nada* is the state corresponding to the *Shabda* (*Dhvani*, as different from the *Anahata Nada*). In the *Mahanada* (*Nadanta*), the *Triputi* (*Vachya-vachaka-bheda*) decays to nil. The *Bindu*, the *Ardhendu*, and the *Nirodhika*, are the states of the *Roopa Tanmatra* i.e. pertaining to sights. In the *Nirodhika*, the *Nirodha* of the *Roopa Tanmatra* occurs.

In the state of the *Shakti*, the *Yogin* experiences deep waves of the *Ananda* (*Bliss*). The *Vyapika* is the state of the *Shoonya*. It has to be transcended by a special *Tantrika* process called *Divyakarana*. One attains the state of the *Nirvitarka Samadhi* of *Pys* at this stage.

The *Nirvichara Samapatti* is attained at the *Maha-nada*, aka the *Nadanta*. *Vyapika* represents the state of the *Sananda Samadhi*. The *Samana* is the state of the *Sasmita Samprajnata Samadhi*. At the *Unmana* stage, the

Yogin attains the *Unmani* state, according to *Swami Vishnuteertha Maharaja*. This view will be taken up later for examining.

Integrated View of *Yoga-shastra*

So far, we have familiarized ourselves with miscellaneous matters pertaining to the *Yoga-shastra*. We have seen what *Shrimat Swami Vishnuteertha Maharaja* says about the *Yoga Chakras*, and the *Poorva* and the *Pashchima Margas*.

Integration and Coordination of Various Views

From the foregoing, considering the subject matter in a holistic way, we may safely conclude as follows:

1. The *Poorva-patha* is from the *Kanda* to the *Ajna Chakra*.
2. The *Pashchima-patha* is from above the *Ajna Chakra* to the *Brahma-randhra*.
3. For understanding the terms like the *Shrihata*, *Golhata*, etc., we have to search for resources other than *Dnyaneshwari*, like the *Abhangas* and other compositions, by Saint *Dnyaneshwar* and other saints, including his sibling.
4. The opinion of *Pt. Gopinatha Kaviraja* about two paths bifurcating from the *Ajna Chakra*, one going to the *Sahasradala Kamala* and the other to the *Brahma-randhra* does not appear to be tenable.

His idea that the *Chakras* are transformed into the *Kamalas/Padmas* after *Kundalini's* transit through them, if accepted, then one might say that the *Brahma-randhra Chakra*, after transit of *Kundalini* through it, may be transformed into a *Kamala* (lotus), and its name is the *Sahasradala Kamala*. But this idea, too, does not stand scrutiny, when seen in the background of the general conceptual understanding of the *Yoga Chakras*, based upon various other classical *Yoga* systems. In general, the two, *Brahma-randhra (Chakra)* and the *Sahasradala Kamala*, are regarded as two distinct *Sthanas* on the *Yoga Path*.

Shri Gopinatha, as also *Shri Baba Maharaja Arvikar*, make such statements of there being two paths to the *Sahasradala Kamala* to explain the states of the *Ananda* attainable as per the *Bhakti-rasa-shastra*. But upon the *Pashchima-marga* conventionally agreed to by the generalist *Yogins*, the same states can also be attained.

According to *Swami Vishnuteertha Maharaja*, there are two states after the *Unmani* - of the *Guhya Chakra* and the *Sahasrara*. (Ref. his book, Hindi, *Saundarya-lahari, Yogic Chakra-chitra*, diagram of the *Yogic Chakras*). The *Sahasrara* is the place of *Shiva*, and the *Parama-pada* - the final goal of the *Shakti*. (Ref. his book, Hindi, *Devatmashakti*). It clearly means that the various places from the *Bindu* to the *Sahasrara*, or the *Brahma-randhra Chakra*, are upon the *Sushumna Nadi* path from the *Ajna Chakra*, also known as the *Vajra*, or the *Chitrini Nadi*; and that this is the one and the only path there. We have to conclude that there are no two paths as *Shri Vishnuteertha Maharaja* and *Shri Baba Maharaja Arvikar* say.

This is the most agreed upon view of almost all the *Yogins*, except the above two and maybe, some stray others. Moreover, the *Yogic* experiences do not necessarily follow the same order of the *Chakras*. That may be giving rise to all such differing views.

Also, from *Dny, Ovis 6-154 to 156*, it is seen that Saint *Dnyaneshwar*, too, subscribes to the view of there being only one *Yoga* path in the *Akasha* i.e. the *Brahmanda*. He says that *Yogins* treaded upon the region of the *Akasha* to reach their goal. By everyone following that path, it became a well-established, and well-known path. Then the *Sadhakas*, knowing it, started following it, and many have attained to the state of the *Siddhas* by travelling that way. It has become the '*Royal Way*', known as the *Pantharaja*.

5. The view that the path and the goal of the *Patanjala-yoga* is different from those of the *Kundalini-yoga* does not stand our scrutiny.

Similarly, the view that the *Hathayoga*, too, is different from the *Kundalini-yoga* is not tenable. They are so similar that one is tempted to say that they are one, and the same, clothed in different words and jargons.

Note on *Gopinatha Kaviraja's* Writings

As per what *Pt. Gopinatha Kaviraja* says in his book, (Hindi, *Bharatiya Samskriti ka Itihasa, Vol. I*), and the concepts of other *Yogic* schools, the *Sushumna-patha*, aka the *Satya-patha* goes as follows: *Ajna* → *Sahasradala Kamala* → *Trikuti* → *Six Shoonyas* → *Bhramara-gumpha* → *Satya-loka* → *Alakshya (Alakha)-loka* → *Agama-loka* → *Anami-loka*. On this path, there are two important *Nadis*, other than the *Sushumna*.

i. *Banka-nala* - The *Banka-nala Nadi* goes from the *Mooladhara* to the *Ajna Chakra* by the left side touching the heart and the chest. It meets the

Rudra-granthi in the *Ajna Chakra*. From there, it gradually reaches to the *Brahma-randhra*. From there, hanging somewhat behind the head, it goes upwards. At that place, its shape that of half-Moon. Hence, it is named as the *Banka-nala*. After the *Brahma-randhra*, it enters the *Bhramara-gumpha* at the end of the *Maha-shoonya*. *Bhramara-gumpha* is the door to the *Satya-loka* and other *Lokas* above it. This is an important *Nadi* for the ascension of the *Kundalini*.

ii. **Guhyini Nadi** - This *Nadi* goes from the *Ajna Chakra* straight into the *Sahasrara Chakra*.

7. The *Patanjala-yoga*, the *Hatha-yoga* and the *Kundalini-yoga*, coupled with the grace (*Kripa*) of the *Guru*, become the *Pantharaja* of Saint *Dnyaneshwar*; and it becomes easy with any of them to reach the goal. The proof of this comes from the twelfth chapter of *Dnyaneshwari*, regarding what the grace of the *Guru* does for the *Sadhaka* viz., appearance of the *Anahata Nada*, and the *Samadhi* state, easily gained thereby.

We have already seen that the *Guru-kripa*, the *Ishwara-pranidhana*, and the *Saguna-bhakti*, are the soul of the *Pantharaja*. It has the solid base of the *Kundalini* awakening, and its process of ascension. *Nadanusandhana* has equal prominence in it. Its nature is that of the *Laya-yoga*. We have also noted that the expected result of the *Pantharaja* i.e. the state of the *Samadhi* and the attainment of the ultimate state, is no different from that of the *Patanjala-yoga*, the *Hatha-yoga*, and the *Kundalini-yoga*.

Hence, the processes of these three *Yogas*, and those of the *Pantharaja*, cannot be different but must be of the same type. The difference may be superficial and arise from: a) The difference in *Yoga* terminology and jargons: and b) In rationalizing, and coordinating, the various equivalent *Yogic* states attainable through each.

Patanjala-yoga and Pantharaja Coordination

We will now attempt to correlate the *Patanjala-yoga* and the *Pantharaja*. From the discussion we already had, it is clear that the *Nirbeeja Asamprajnata Samapatti*, or *Samadhi*, of *Patanjali*, attains the state of the *Swaroopa*. That is itself the state of the *Kaivalya*. It is the goal of the *Prati-prasava*. *Pantharaja*, too, aims at it.

The *Yama-Niyama-Asana-Pranayama-Pratyahara* i.e. the outer facets of the *Patanjala Yoga* are quite similar in them. The *Pantharaja* process, too, starts with the inner facets of *Yoga*, like the *Patanjala Yoga*, with the *Dharana* and the *Dhyana*.

After that comes the stage of the *Samadhi*. There is an important difference between the two at this stage. Saint *Dnyaneshwar* recognises only the *Samadhi* that is the last phase of *Yoga* of *Patanjali* viz., the *Asamprajnata Samadhi*. **He treats other Samprajnata Samadhis preceding it as Sadhana.** The *Nama-sankeertana* (chanting the name of the *Ishwara*), etc. have a special place in the *Pantharaja* to attain the *Samprajnata Samadhis* of the *Pys*. This is the straight route of the *Ishwara-pranidhana* that we will be reviewing while studying the eighth to the twelfth chapters of *Gita* and *Dnyaneshwari* later.

Patanjali, too, says that one can attain the *Ekagrata* of the mind by the *Alambana* of anything that is dear to one, that one likes, including the *Ishwara-pranidhana*. That leads to the state of the *Vashikara* of the *Chitta* i.e. attaining to the state of the *Ekagrata* on any *Alambana*, from the microscopic objects (*Sookshmatissookshma*) to the macro objects like the *Mahat Tattwa*, etc.²⁹⁶

From the *Ekagrata*, one attains to the *Samprajnata Samapatti* as in 1-41, *Pys*. As the *Chitta* attains its fixing upon the objects. from the gross (*Sthoola*) to the subtle (*Sookshma*), one attains progressively the *Samprajnata Samadhis* from the *Savitarka* → *Nirvitarka* → *Savichara* → *Nirvichara*. (1-42 to 44, *Pys*). These all are the *Sabeeja Samadhi* states.

When the *Chitta* attains the state of *Alinga-paryavasana*, the *Chitta* does not need any *Alambana* for *Dharana-Dhyana-Samadhi*, etc. At that time, the *Yogin* attains mastery of the *Nirvichara* state (*Nirvichara-vaisharadya*). The *Patanjala Yoga* results in the *Viveka-khyati* (*Aviplava Viveka-khyati*, 2-26, *Pys*). It is alternatively called as the *Sattvapurushanyata-khyati* (3-49, *Pys*); i.e. knowing the difference between the *Chitta* and the *Purusha*.

The *Patanjala-yoga* begins with the *Viveka* and the *Vairagya*. These are similar to those of the *Pantharaja*. From them, the *Prajna* arises, as the result of the *Samyama*. (3-5, *Pys*). The *Samyama* gives rise to various *Siddhis*. *Patanjali* says that the *Prajna* should be properly directed to its ultimate goal. (3-6, *Pys*). The *Ritambhara Prajna* arises from *Nirvichara-vaisharadya* (1-48, *Pys*). We have seen how the *Prajna*, and the *Ritambhara Prajna*, are related.

The *Prajna* which has seven drawbacks (*Saptadha Pranta-bhoomi*, 2-27, *Pys*) gets refined by the *Viveka-khyati* to take the *Sadhaka* ahead upon the *Yoga* path. Ultimately, the *Trigunas* are fulfilled (*Guna-parinama-krama-samapti*, 4-32, *Pys*) and the *Sadhaka* attains the *Vivekaja Jnana* (the *Jnana*

resulting from the *Viveka*). The *Triputi* of the *Drashta* and the *Drishya* is destroyed, and the *Prati-prasava* is attained. (4-31 to 34, 3-52 to 54, 3-39, 2-17, 2-25, 2-10 and 11, Pys). The *Prajna* thus ultimately results in the attainment of the *Kaivalya*. (1-20 to 23, Pys).

The *Avidya* and other *Pancha-kleshas* (*Asmita*, *Raga*, *Dvesha* and *Abhinivesha*) are removed as a result of the *Kriyayoga* which includes the *Tapasah*, the *Svadyaya*, and the *Ishwara-pranidhana*. (2-1 to 9, Pys). The true nature of the *Chitta* is known because of the *Ritambhara Prajna*. It strengthens the *Viveka* of the *Atman*. (4-25 and 26, Pys). It all helps to annul the *Samskaras* of the *Chitta*. (4-27 and 28, Pys). When the *Samskaras* of the *Ritambhara Prajna*, too, are effaced, the *Nirbeeja Samadhi*, aka the *Asamprajnata Samadhi*, is attained. (1-51, Pys). The *Yogin* attains to the state of the *Kaivalya* and *Swaroopa*. (1-3, 2-25, 4-34 and 3-50, Pys).

This state of the *Samadhi* is the goal of the *Pantharaja* of Saint *Dnyaneshwar*, and it is the same as what *Patanjali* aims at. The *Yoga-sootra* gives a simple way to that *Samadhi* by the *Ishwara-pranidhana*,²⁹⁷ just like Saint *Dnyaneshwar*.

Prajna and Kundalini

We had concluded in this work, (Ref. *Ritambhara Prajna*, *Sarasvati* and *Kundalini*), that the *Prajna*, or the *Ritambhara Prajna*, is the awakened *Kundalini*. **That is the main link between the Pantharaja, and the Patanjala Yoga.** Saint *Dnyaneshwar* and *Patanjali* both agree that the *Yogin* has to practice the *Yoga* further beyond this stage of the *Prajna-jagriti/Kundalini-awakening*, for perfection in it.

Until the *Samskaras* of the *Ritambhara Prajna* are not annulled, the *Sadhaka* does not attain to the *Asamprajnata Samadhi*. After the stages - *Nirvichara-vaisharadya* → *Adhyatma-prasada* → *arising of the Ritambhara Prajna* - the *Yogin* enters the region of *Prajna* that has seven drawbacks, in the initial stages of the *Prajna*. (2-27, Pys), as already seen. On the removal of the drawbacks of the initial *Prajna*, and its elevation to the *Ritambhara* state, the *Yogin* attains the *Dharmamegha Samadhi*.²⁹⁸

Thereafter, the *Gunas* retire into the *Prakriti* and the state of the *Kaivalya* results. (4-34, Pys). The *Avidya* is annulled, and the *Shuddha Vidya* i.e. the *Chiti-shakti*, identifies with the *Swaroopa*. This is the process of the *Patanjala Yoga*. (4-30 to 33, Pys).

Pantharaja and Laya-krama

Saint *Dnyaneshwar*, too, recounts the process of the *Laya* of the *Tattwas*, and says that the *Shakti* merges into the *Shiva* ultimately. It means that both Saint *Dnyaneshwar* and *Patanjali* agree upon the process of the *Prati-prasava*. However, Saint *Dnyaneshwar* recounts the *Laya-krama* of the *Tattwas* in greater details, whereas *Patanjali* is brief about it. He just indicates that the *Prati-prasava* takes place. (2-10 and 4-34, Pys).²⁹⁹

There is no doubt that both of them agree upon the concept of the *Guru*. *Patanjali's Sootra*, 1-26, Pys, connects the two - *Ishwara-pranidhana* and the *Guru-kripa*. Thus, we note how the two *Yogas* of *Patanjali* and Saint *Dnyaneshwar* tally.

The *Tribandhas*, *Pranayama*, and *Kundalini Sadhana*, of the *Pantharaja* are similar to those of the *Hathayoga*. Hence, and as shown in this work, the three *Yogas* - *Patanjala*, *Pantharaja*, and *Hathayoga* - tally. The only difference is that one system lays more stress upon a facet, whereas the other system upholds some other facets as essential. One master *Yogin* tells things in details, whereas another is secretive about them. Hence, unless one studies the different *Yoga* systems in details with innate understanding, it is very difficult for the enquirers to unravel the secrets of *Yoga* fully, or even partially.

Pantharaja From Eighth Chapter of Dnyaneshwari

Saint *Dnyaneshwar* has, very briefly, described the *Pantharaja* in the eighth chapter of *Dnyaneshwari* in the context of the *Adhi-yajna*. He uses the word '*Samyama*' in it. Hence, the *Ovis*, (Dny, *Ovis* 8-48 to 52), there are important from the point of view of correlating the *Pantharaja* with the *Patanjala Yoga*.

The process narrated there figuratively is like this: *Vairagya* → *Pratyahara* → *Vajrasana* → *Ādhāra-mudra* → *Samyamagni* → *Yukti-ghosha* → *Manasa, Pranas and Samyama* → *Jnanaanala (Fire of Jnana)* → *Laya in Jnana* → *Laya of Jnana in Jneya* → *Attainment of the Swaroopa*.

The word '*Samyamagni*' here refers to the *Kundalini*. '*Yukti-ghosha in the Samyamagni*' means '*mastery of the Samyama*' i.e. the awakening of the *Kundalini*.

Patanjali, in 3-5, Pys, says that the mastery of the *Samyama* gives rise to the *Prajna*. We have seen that *the Prajna, in its sublimated form of the Ritambhara, is the Kundalini*. Figuratively, Saint *Dnyaneshwar* says that the *Yogin* should offer (*Ahuti*) the *Indriya* matter viz., the *Pancha-*

mahabhootas, the five *Jnanendriyas*, and the five *Karmendriyas*, with their ten subjects, and the *Ahankara*, the *Manasa*, and the *Pranas*, in the *Samyamagni* (Fire of the *Samyama*). It means the *Laya* of all the *Tattwas* in the *Kundalini*. When that is done, the *Jnana* arises.

He has said that the final *Laya* is in the *Jnana*. *Patanjali* indicates that the *Jnana* arises in the state of the *Viveka-khyati/Sattvapurushanyata-khyati*. These two processes are matching with each other. *Patanjali* further says that the completion of the process into the *Prati-prasava* of the *Gunas*, and the *Laya* of the *Prakriti* in the *Chiti-shakti*, are the ultimate attainment of *Yoga*. (4-34, Pys). Saint *Dnyaneshwar*, too, says that the *Laya* of the *Jnana* takes place in the *Jneya*, and the *Yogin* attains to the *Swaroopa*.

We have, in this manner, correlated the *Patanjala-yoga* again with the *Pantharaja* through the above-cited *Ovis* of *Dnyaneshwari's* eighth chapter. When we finally come to the *Kramayoga* of the eighteenth chapter of *Dnyaneshwari*, the remaining details of their concurrence will be looked into.

Also, the view of *Shrimat Swami Vishnuteertha Maharaja* about the *Savitarka-Savichara Samadhis* on the various *Sthanas* of the *Ardha-matra* will be elaborated later on. The commentators speak about the seven states of *Jnana* of the *Yogin viz., Shubhechchha*, etc. as per *Yogavasishttha*. That matter is yet to be seen. It will be done later. Presently, we have yet some other important matters to deal with, including *Ishwara-pranidhana* from the eighth to the twelfth chapter of *Gita* and *Dnyaneshwari*.

Siddha-siddhanta-paddhati

Sixteen Ādhāras

Meanwhile, let us understand certain matter from *Siddha-siddhanta-paddhati*. It discusses the sixteen *Ādhāras*, three *Lakshyas* and *Panchavyomas* that a *Yogin* ought to be familiar with. Already we have deliberated upon the nine *Chakras* and the *Kundalini* concepts from it.

Guru Gorakshanatha says that there are sixteen *Ādhāras* as follows, involved in the *Yogic* processes:

1. *Padangushtthadhara* - By centring the *Dhyana* of a brilliant object upon the thumb of the foot, the sight (*Drishti*) becomes steady.
2. *Mooladhara* - By pressing the *Mooladhara* with the ankle of the left foot, the *Agni Tattwa* becomes stronger.

3. *Gudadhara* - By alternate constriction and relaxing of the *Gudadhara*, the *Apana* stabilizes. This action is called the *Ashwini-mudra*.
4. *Menddhradhara* - By constricting the sex organ, the three *Granthis* - the *Brahma*, the *Vishnu* and the *Rudra* - are pierced. They open up. By the simultaneous *Samyama* upon the *Bhramara-gumpha*, the *Veerya* becomes stationary (*Bindu-stambhana*).
5. *Udyanadhara* - By the *Odhiyana Bandha*, the quantity of urine and faeces minimises.
6. *Nabhi Ādhāra* - By recitation of the *Onkara* with the *Ekagra Chitta*, the *Laya* of the *Nada* takes place.
7. *Hridayadhara* - By making the *Nirodha* of the *Pranas* here, the *Hrit-kamala* develops (opens up). However, which place the *Hridayadhara* is has not been clarified in *ssp* anywhere. It could be related to the *Hritsamvit-Kamala* referred to earlier. (Ref. *Adhyatmika Hridaya*).
8. *Kantthadhara* - By closing/pressing the bottom of the throat region by the chin, the *Prana-tattwa* in the *Ida* and the *Pingala Nadis* stabilises. That is the purpose of the *Jalandhara-bandha* and its action is the same.
9. *Ghantikadhara* (at the epiglottis) - By pressing the tip of the tongue to the *Ghantikadhara*, the flow from the *Amrita-kala* starts.
10. *Talu Ādhāra* - By churning the epiglottis in the opening of the *Talu*, the *Yogin* becomes like wood.
11. *Jihvadhara* - By meditating upon the tip of the tongue, all the diseases are cured.
12. *Bhroomadhyadhara* - By meditating upon the *Chandra* (Moon) here, the three afflictions (*Tapas*) viz., *Adhibhautika*, *Adhidaivika* and *Adhyatmika*, are removed; and the body gains cool temperament.
13. *Nasadhara* - By centring the eyesight upon the tip of the nose, the mind becomes steady.
14. *Nasamoola-kavatadhara* - By meditating upon a point just below the *Bhroo-madhyā*, the *Yogin* starts seeing the *Jyoti* within six months.
15. *Lalatadhara* - By meditating upon the intense light (*Jyotipunja*) at this *Ādhāra*, the *Yogin* becomes resplendent.
16. *Brahma-randhradhara* - *Brahma-randhra* - *Akasha Chakra* - By meditating at this *Ādhāra* upon the *Lotus of Guru's feet* (*Guru-pada-pankaja*) always, the *Yogin* is fulfilled like the *Akasha* i.e. attains the perfection in *Yoga*.

Thus, *ssp* enumerates the sixteen *Ādhāras* i.e. the *Desha* of *Dharana-Dhyana*. We find clear references to some of these in the *Pantheraja* which is noteworthy. It can be seen as a direct link to Saint *Dnyaneshwar's Natha* tradition and *Yoga*.

The said *Ādhāras* as follows are mentioned in the sixth chapter of *Yoga* while describing the *Pantharaja*: *Mooladhara* (Dny, Ovi 6-200); To constrict the *Adhah* i.e. the *Gudadhara* (in the context of the *Moola-bandha*) and *Udyanadhara* (*Odiyana Bandha*) ((Dny, Ovi 6-210); *Menddhradhara* (Dny, Ovi 6-195); Flowing of the *Apana* towards the inside (upwards) (Dny, Ovi 6-200); Eyesight trained upon the *Nasagra-peetha* (Dny, Ovi 6-204); *Kantthadhara* (*Jalandhara Bandha*) (Dny, Ovi 6-206 to 208); *Nabhi Ādhāra* and *Hridayadhara* and the development of the *Hrit-kosha* (Dny, Ovi 6-209); The three *Granthis* and stoppage of the *Prana-tattwa* in the *Ida* and the *Pingala Nadis* (by inference) (Dny, Ovi 6-244); *Nada* (*Anahata Nada*) and *Nada-laya* (Dny, Ovi 6-278); *Brahma-randhra* (Dny, Ovi 6-305); *Bhroomadhyadhara* (by inference) (Dny, Ovi 6-313), etc.

In this manner, almost all the *Ādhāras* as per the *ssp* are mentioned in *Dnyaneshwari*. The details given above will help the reader to correlate them to the process of the *Pantharaja* in one way, or the other. These *Ādhāras* of *ssp* are, in a way, secondary facets of the *Sadhana* of the *Pantharaja*.

Tri-lakshyas and Pancha-vyomas

The *Tri-lakshyas* (centres of *Dharana-Dhyana, Desha*) are as follows:

1. *Antar-lakshya* - *Dhyana* upon the *Sushumna* and the like within the body is *Antar-lakshya Dhyana*.
2. *Bahir-lakshya* - The *Dhyana* upon an object outside the body like upon the tip of the nose (*Nasagra*), etc. is *Bahir-lakshya Dhyana*.
3. *Madhya-lakshya* - The *Dhyana*, without taking the support of the *Antar-desha* and the *Bahir-desha*, (as in 1 and 2 above), is *Madhya-lakshya Dhyana*. For example, the *Dhyana* of the tongue of fire (*Agni-shikha*), etc. upon the white or black background.

Similarly, *ssp* imagines five *Akashas* (*Pancha-vyomas*) for fixing the *Dhyana* upon them. For the *Dhyana* of the *Akasha-tattwa*, in the *Saguna* and the *Nirguna* forms, there are five possibilities of the imagery of the *Akasha Tattwa*.

1. *Akasha* - *Nirguna* - *Nirmala* (pure, without blemishes) - *Nirakara*.
2. *Parakasha* - Like darkness, inside out.
3. *Mahakasha* - Like the fires of the *Laya* of the world ('*Kalanala*' at the time of the *Pralaya* of the world), inside out.
4. *Sooryakasha* - Brilliant like millions and millions of suns, inside out.

5. *Tattwakasha* - Inside out full of the *Swaroop* of the *Nija-tattwa* (*Atman*).

A Glance at *Pantharaja*

Sadhana of Pantharaja

The above mentioned *Ādhāras*, *Lakshyas* and the *Vyomas* of *ssp* are helpful for the *Sadhakas* on the *Pantharaja* path for *Dhyana* for the *Samyamas* of *Pys*. Saint *Dnyaneshwar* does not refer to them directly. But the concentration (*Ekagrata*) basically required for the *Yogabhyasa* can only be attained by the *Dharana* and the *Dhyana* process, and for that, it is necessary to have certain *Desha* and the *Alambana*. The *Yogins* at a very advanced stage can possibly do the *Nirguna Akasha Dhyana*.

Steps of Pantharaja

We will have a glance at the various steps of the *Pantharaja* process before proceeding further. It ought to be itched upon our minds for better understanding of the subject matter. The said steps are as follows:

Vairagya (*Dny, Ovi 6-149*) → *Soham-bhava* (*Dny, Ovi 6-149*) → *Abhyasa-yoga* (*Dny, Ovi 6-151*) → *Pravritti-Nivrittipara Marga* (*Dny, Ovi 6-152 and 153*) → *Ideal Yogin - Mahesha* (*Dny, Ovi 6-153*) → *Path* in the *Akasha*, *Path* of the *Siddhas* and the *Maharshis* (*Dny, Ovi 6-155 and 156*); *Path* of those who attained to the *Atman*; *Path* of *Ananda*; *Path* of *Siddhis*; *Path* of attaining heavenly pleasures; *Path* of attaining the *Moksha* (*Dny, Ovi 6-156 to 158*) → *Path* starting from the *Poorva* (*Poorva-patha*) and culminating in reaching the home at the end of the *Pashchima-patha* (*Dny, Ovi 6-159*) → *Path* of definite success, of attaining the *Adwaita*, of *Samarasya* (*Dny, Ovi 6-159 and 160*) → Choosing place for *Sadhana* and solitude, etc. (*Dny, Ovi 6-163 to 180*) → *Asana* of *Gita* (*Dny, Ovi 6-181 to 185*) → Sitting upon the seat, and meditation upon the *Sadguru* (*Dny, Ovi 6-186 and 189*) → *Sthira-sukhamasanam* – *Vajrasana*, *Ādhāra-mudra*, *Moola-bandha* (*Dny, Ovi 6-190 and 199*) → *Apana* process, starting the *Pranayama* (automatically on assuming the *Asana*) (*Dny, Ovi 6-200*) → *Nasagra-drishti*; *Antar-drishti*; *Bahir-lakshya* (*Dny, Ovi 6-201 and 206*) → *Vyoma-lakshya* (*Dny, Ovi 6-206*) → *Jalandhara-bandha* (*Dny, Ovi 6-207 and 208*) → *Pranayama*, *Nabhi-ādhāra*, *Hridayadhara*, *Hrit-kamala* development (*Dny, Ovi 6-209*) → *Vodhiyana-bandha* (*Dny, Ovi 6-209 and 210*) → *Ekagrata* (*Dny, Ovi 6-211 to 213*) → *Pratyahara* (*Dny, Ovi 6-211 to 213*) → *Pranayama* and purification of the *Nadis* (*Dny, Ovi 6-214 to 219*) → Mixing of the *Prithvi* and the *Aapa Tattwas* (*Dny, Ovi 6-220*) → Awakening of the *Kundalini* (*Dny, Ovi 6-221 to 227*) → *Shakti* standing erect at the *Kanda*, its

straightening, position ready to enter into the mouth of the *Sushumna* (Dny, Ovi 6-227) → *Kundalini* facing upward direction of ascension, *Laya* of the *Sapta-dhatus* (Dny, Ovi 6-228 to 235) → Flames of fire from the *Kundalini*, *Nirodha* of the flow of the *Pranas*, appearance of the *Kevala-kumbhaka* (Dny, Ovi 6-236) → Constriction of the *Adhah Kundalini* and the descent of the *Urdhva Kundalini* (as in *ssp*); the state before the *Samya* (merger of the *Prana* and the *Apana* into each other) (Dny, Ovi 6-237 and 238) → State preliminary to *Shat-chakra-bhedana*, simultaneous *Bhedana* of all the six *Chakras* (Dny, Ovi 6-237) → *Laya* of the *Prithvi* and the *Aapa Tattwas* into the *Kundalini*, and its entry into the *Sushumna* (Dny, Ovi 6-238 and 239) → Ascension of the *Pranas* from the *Manipura Chakra*; *Laya* of the *Nadis*; *Laya* of the *Vayu Tattwa* in the *Pranas*; *Laya* of the *Ida* and the *Pingala Nadis*; *Bhedana* of the three *Granthis*; completion of the process of the *Shat-chakra-bhedana* in all respects (Dny, Ovi 6-240 to 244) → perfection of *Kevala Kumbhaka* (Dny, Ovi 6-245) → *Laya* of the *Buddhi-tattwa* into the *Kundalini*; entry of *Kundalini* with *Vayu-tattwa* into *Sushumna*; *Madhya Kundalini* reference (Dny, Ovi 6-246 and 248) → *Kayasampata-siddhi* (Dny, Ovi 6-249 to 268) → manifestation of other *Siddhis* (Dny, Ovi 6-269 and 270) → Arrival of the *Prana* = (*Manasa* + *Buddhi* + *Vayu Tattwa*), along with the *Kundalini* at the *Hridaya-sthana* (Dny, Ovi 6-271) → Manifestation of the *Anahata Nada*; meeting of the *Jeevatman* and the *Kundalini*; *Pranava/Ajapa-japa-siddhi* (Dny, Ovi 6-272 to 276) → state just before opening of the *Brahma-dvara* (*Brahma-randhra*), and entry of the *Teja Tattwa*, along with the *Jeevatman*, into the *Kundalini*; *Kundalini* has only the *Vayu* and the *Akasha Tattwa* in it now (Dny, Ovi 6-277 to 286) → This state attained at the *Hridaya Chakra*; *Laya* of the mind (preliminary); *Laya* of the *Nada-Bindu-Kala-Jyoti* (Dny, Ovi 6-286 to 290) → *Laya* of the *Teja Tattwa* in the *Shakti*; *Khechari-siddhi*; manifestation of many high *Siddhis* (Dny, Ovi 6-293 to 297) → Manifestation of *Anima Siddhi*, etc. (Dny, Ovi 6-297) → *Laya* of the *Pinda* in the *Pinda* (*Jeevanmukti*) = *Laya* of the *Mahabhootas* = *Layayoga* = *Pantharaja* (Dny, Ovi 6-290 to 292) → *Laya* of the *Prithvi Tattwa* into the *Aapa Tattwa*, *Aapa* into *Teja*, *Teja* into *Vayu Tattwa* at the *Hrit-chakra-sthana* (Dny, Ovi 6-298 to 299).

This is, in brief, the process of the *Pantharaja* until the Ovi 6-299 of *Dnyaneshwari*.

Further Details of *Pantharaja*

The subsequent *Ovis* narrate the details as follows:

Kundalini, with the *Pavana*, i.e. the *Vayu Tattwa* in it, is named *Maruta*; it is *Shakti* still until it meets the *Laya* in the *Shiva Tattwa* (Dny, Ovi 6-300 and 301) → Loosening the *Jalandhara-bandha*; stepping of the *Kundalini* beyond the *Onkara*; transcending the state of the *Pashyanti Vacha*; state at the *Bhroo Chakra*; *Laya* of the *Ardha-matra* into the *Akasha Tattwa*; *Bhedana* of the *Kakaranta*; ascension of the *Kundalini* over the *Chidakasha* (*Gagana*); *Laya* of the *Akasha Tattwa* into *Kundalini*; its position at the *Brahma-randhra* (Dny, Ovi 6-302 to 305) → The *Laya* of the *Soham Tattwa*, along with the *Pranas*, and the *Kundalini* (The *Shakti* of the *Jeevatman*) into the *Paramatma-linga*; *Samarasya* like the *Laya* of the *Akasha Tattwa* into itself; *Laya* of the *Pada* into the *Pada* (i.e. the *Laya* of the *Kundalini*, and in its form, the *Jeevatman* i.e. the *Pada*, into the *Paramatman* i.e. the *Pada* (Dny, Ovi 6-306 to 309) → The union of the *Jeeva* with the *Shiva*; attainment of the state of the *Adwaita*; entry into the *Maha-shoonya* (Dny, Ovi 6-310 to 315) → Attainment of the state of the *Moksha* in the *Chaitanya*, the primordial state, with the *Laya* of every *Tattwa* including the *Manasa*, the *Pranas*, the *Pancha-mahabhootas*, the *Tanmatras* of the *Indriyas* and their objects, *Sankalpa*, *Vikalpa*, *Buddhi*, etc.; the state of the *Unmani*; the state of the *Turiyatita*; the state without beginning and end (*Adi-anta-rahita*); attainment of the *Swaroopa*; attainment of the maximal *Sukha*; state of union with the *Paramatman*; state of the *Jeevanmukti*; Fulfilment of *Yoga*; attaining the final goal of the *Pantharaja* (Dny, Ovi 6-316 to 327) → *Laya* of the world to the *Yogin* (Dny, Ovi 6-328).

Review of *Pantharaja* Process

Let us reconsider the above order of the *Pantharaja* process as given in the *Ovis* cited above.

Vairagya is the base of the *Pantharaja*. By gaining the *Daivi Guna-sampada* as enumerated in *Gita* and *Dnyaneshwari*; and by renouncing the *Asuri Guna-sampada*, the *Yogin* gets established in the facets of the *Yama-Niyamas*, etc. The *Yogin* establishes in the state of *Vairagya* by the various *Sadhanas*; like doing the *Karmas* diligently, surrendering them to the *Brahman*, cultivating the *Sattvika Guna* and related attitude; and consequent reduction of the *Rajoguna* and the *Tamoguna*; *Ishwara-pranidhana*, and/or other *Upasanas* of *Gita* and *Dnyaneshwari*, etc.

Consequently, the *Viveka* becomes stronger and discerning. Because of the *Ishwara-pranidhana* and *Svadhyaya*, the *Soham-bhava* arises in the *Sadhaka's Antahkarana*. When the *Guru's* grace befalls upon him, this

Sadhana takes him into the final stages of the *Pantharaja* by practice, and to attainment.

***Kundalini* Ascension (3)**

Kundalini

The *Sadhaka* does the practice of *Yoga* by following the *Yama-Niyamas*, *Pranayama*, *Pratyahara*, and also the *Dharana-Dhyana-Samadhi* facets, etc., and especially, the practice of the *Ishwara-pranidhana*. Having attained the state of the *Samyama*, he is thus poised for entry into the upper stratum i.e. the *Akasha* through the mouth of the *Sushumna* at the *Mooladhara* end.

Initially, the *Kundalini* is at the gate of the *Poorva-marga*, sleeping and coiled, lying obstructing the Mouth of the *Sushumna*. One has to use the *Manasa*, and the *Pranas*, in a special way to awaken it. This is the proper use of the *Samyama*, and elevation of the *Samprajnata Samadhi* state.

The goal at that time is the arousal of the *Ritambhara Prajna* by mastery of the *Samyama*, as in the *Pys*. We have inferred earlier that the *Ritambhara Prajna* is the 'awakened *Kundalini*'. One who has attained the perfection in the *Samprajnata Samadhi* i.e. attained the *Nirvichara-vaisharadya*, has the goal of arousing the *Prajna*, and its elevation to the state of the *Ritambhara Prajna*, aka awakening the *Kundalini* by the grace of the *Guru*.

The *Yogas* variously known as the *Kundalini-yoga*, *Hatha-yoga*, *Laya-yoga*, *Nada-yoga*, *Taraka-yoga*, etc., are, really speaking, a common process as above which is accomplished by certain specific actions of the *Asanas*, *Pranayama*, *Kundalini* awakening, etc., all specific to the action of the *Kundalini* especially.

Kevala Kumbhaka

Saint *Dnyaneshwar*, as we have seen earlier in this work, in '*Inner Secrets of Rajayoga*', *Book-2*, has suggested how to select a suitable place for the practice of this *Yoga*. It should be solitary, serene, quiet, beautiful, and an attractive place.

He further specifies the sitting arrangements, including the type of seat and its preparation, and the *Asana* to be assumed by the *Sadhaka* for the *Yogabhyasa*. He also asks the *Sadhaka* to meditate upon the *Sadguru*, (alternatively, upon the *Ishwara*), for achieving the necessary

concentration of the *Chitta*. It is just as *Patanjali* recommends in '*Sthirasukhamasanam*'.

The *Yogin* has to adopt the *Vajrasana* that is regarded in the *Hathayoga* as giver of all the *Siddhis*. The *Moola-bandha* as is common to the *Rajayoga*, and other *Yogas*, has to be applied for awakening the *Kundalini* at the *Mooladhara Chakra* - rather at the *Kanda* below it.

This *Bandha* activates the *Pranayama*. The *Pranayama* expected in this *Yoga* at this stage is not the *Bahya Pranayama* i.e. the physical control of the breath by *Pooraka*, *Rechaka* and *Kumbhaka*; but the real aim is the attainment of the *Antaranga Pranayama* i.e. the regulation of the *Pranas* inside the body, flowing through the various *Nadis* and the *Chakras* principally.

The *Yogin* has to attain now the *Kevala Kumbhaka* which is the epitome of the *Pranayama* processes, so much lauded in '*Yogataravali*' by *Shrimat Shankaracharya*. The paths of the *Prana* and the *Apana* are the *Nadis* in the *Linga-deha* known as the *Ida*, (also called the *Chandra Nadi*), and the *Pingala*, (also called the *Soorya Nadi*). Their flow is to be altered in such a way that they become attuned to the *Sushumna Nadi*; and the *Kevala Kumbhaka* is achieved. After mastering the *Moola-bandha*, the *Yogin* turns to further *Yogic* practices.

Dhyana of Kundalini

Once the *Moola-bandha* (aka *Ādhāra-mudra*) is mastered, the *Apana* is pulled towards the *Mooladhara*. For *Ekagrata*, Saint *Dnyaneshwar* prescribes that the *Yogin* should keep the *Nasagra-drishti*. The *Antar-drishti* and the *Bahir-lakshya Dhyana* of *ssp* is intended to be done in this way. Actually, for further practice, the Saint might have specified the *Antar-lakshya* and *Sushumna-Kundalini Dhyana* here. But that is not openly said.

The *Dhyana* ought to be of the *Kundalini* that is described by the Saint as the fire with its flaming tongues in the *Moola-kanda* (*Dny*, *Ovi* 6-225). This is similar to what *ssp* describes in 2-1, *Pys*.³⁰⁰ The *Dhyana* of the *Kundalini* like this has to be done in the *Sushumna-vyoma* (the *Akasha* in the *Sushumna*). This *Dhyana* is approved by the master *Yogins*, including *Shri Guru Gorakshanatha*. It is beautifully described in the *Gheranda Samhita* (*Shlokas*, 1 to 22, *Shashtthopadesha*). The readers may read it in the original.

Tri-bandhas and Hridayakasha

The next step is that of the *Jalandhara-bandha*. The further step in the *Pranayama* is the *Vodhiyana-bandha*, aka *Uddiyana-bandha* (*Odiyana*). By applying the three *Bandhas* - the *Moola*, the *Jalandhara* and the *Odiyana* - the *Pranas* move to the *Hridaya*, and the *Chakra* there develops. Hence, the *Dhyana* of the *Hridayadhara* ought to be intended here, also because Saint *Dnyaneshwar* says that the *Hridaya-kosha* develops inside. (*Dny, Ovi 6-209*). That would be the reason for *Guru Gorakshanatha* prescribing the *Dhyana* of the *Hridayadhara*. Yet the same old question arises again - which is the *Hridaya-kosha*, or the *Hridayakasha*.

In *Saundarya-lahari*, there is no mention of the classical system's *Anahata Chakra* that is allied to the physical heart. The reference in it is to the *Hrididesha*.³⁰¹ Also, the *Chakras* viz., the *Sahasrara*, the *Ajna* (*Bhroo-madhy*), the *Manipura*, the *Svadhishthana* and the *Mooladhara*, are referred to in it. But there is no mention of the *Vishuddhi Chakra* in the related *Shloka*, 9 of *SL*.³⁰² However, it is mentioned in another *Shloka*, 39, *SL*.

The *Saundarya-lahari* refers to the *Samvit-kamala*.³⁰³ *Shrimat Vishnuteertha Maharaja* holds the opinion, based upon *Ramana-gita*, that this *Kamala* is not the *Anahata Chakra*, near the physical heart region, of the classical *Yoga* systems. The *Kamala* is the abode of the *Atman* from which the *Manasa* originates. The *Paramatman* is seated there. The *Japa* of the '*Hamsah*' *Mantra* is done there. The pair of the '*Celestial Swans*' (*Hamsa*) resides there. As such, this is a place highest in the *Brahmanda*. Therefore, the meaning of it as *Anahata Chakra* in the *Pinda* taken by some scholars is erroneous.

The description of the *Ajna*, the *Vishuddhi*, the *Manipura* and the *Svadhishthana Chakras* is in the *Shlokas* 36, 37, 40 and 39 of *SL*. The reference to the '*Moola*' in *Shloka* 41, *SL*,³⁰⁴ is to the *Mooladhara Chakra*, as some scholars think. *Swami Vishnuteertha Maharaja* also hold the same opinion, based upon '*Samayachara - Samayadevi*' related words ('*Saha Samayaya*') used in the said *Shloka*, and also on some other grounds. According to the commentary by *Lakshmidhara* on *SL*, this opinion is conforming to the *Samayachara* tradition.

But *Sir John Woodroffe* and some other commentators (Ref. *Saundarya-lahari of Sri Shankaracharya* by *Swami Tapasyananda*) think that the said reference to '*saha samayaya*' is not to the *Samayadevi* but to the *Devi* who is equal of *Shiva*.

If we look at the very first *Shloka* of *SL*,³⁰⁵ we can easily see the great influence of the *Shakti*, the primordial *Tattwa*, upon *SL*. This *Shloka* and consequently, *SL*, is a tribute to the *Shakti* from the primordial couple of *Shiva-Shakti*.

Hence, the reference allegedly to *Samayadevi* in *Shloka 41* of *SL* is not to her; but as *Swami Tapasyananda* says, it must be to the *Maha-bhairavi*. He also says that the reference to '*Shivatmanam*' - (alternately, to '*Navatmanam*')- is to the *Maha-bhairava*.

Considering all this, whether it is the *Samayadevi*, or the *Maha-bhairavi*, the entity under question is '*Lasya-para*' i.e. full of '*Lasya*'. '*Lasya*' means '*Dance representing the emotions of love dramatically*'. The *Devi* is enthralled in the *Tandava* dance with her consort *Shiva*. From them, this primordial couple, the world is created. The *Devi* and *Shiva* are in the state which is both before the *Creation*, and at the time of the *Pralaya*. It is certainly not the state of the *Kundalini* sleeping in the *Mooladhara*. Saint *Dnyaneshwar*, too, refers to the *Tandava* and the '*Lasya*' of the *Shiva-Shakti* in *Dny. Ovi 17-8*.

From the foregoing, it is to surmise that the reference to the *Moola* in the said *Shloka* is not to the *Mooladhara Chakra*, but to the *Urdhva-moola* i.e. the state of the world at its beginning, as also to its state at its end. This place must, therefore, be before the *Ashtadala Samvit-kamala* in which the pair of the *Hamsa* comes into existence.

Considering the *Yoga-patha*: *Vishuddhi* → *Ajna* → *Sahasradala-kamala* → *Trikuti* → *six Shoonyas* → *Brahma-randhra* (seventh *Shoonya*) → *six Maha-shoonyas* → *Bhramara-gumpha* → *Satya-loka* → *Alakshya* → *Agama* → *Anami-loka*, this place of the *Lasya/Tandava* of the *Shiva-Shakti* has to be definitely the *Alakshya*, or some similar high place, above the *Bhramara-gumpha*. Some *Yogins*, based upon their *Yogic* experiences, say that the *Bhramara-gumpha* is the place of their expression - the *Celestial Dance*; and the *Alakshya* is the place of their state as *Shiva-Shakti*. They say that thereafter, there is nothing but the *Nirguna Brahman* alone.

Hritsamvit-chakra and Anahata Chakra, etc.

However, many critics and writers have taken the various *Chakras* referred to in *SL* in its *Shlokas* as the classical *Shat-chakras* like the *Anahata*, etc. In principle, if *Shrimat Shankaracharya* meant the *Shat-chakras* and the *Sahasrara*, then they can be the following *Shat-chakras* and the *Sahasrara*: viz., *Sahasrara*, *Hritsamvit*, *Ajna*, *Vishuddhi*, *Manipura*, *Svadhishthana* and *Mooladhara*. If we take the *Moola* to be the

Bhramara-gumpha and include the *Kolhata-Alakshya*, etc. of the *Yoga-patha* also, it may be possible to explain in a better and all-inclusive way the *Kundalini-yoga*, and also the *Shri-chakra Sadhana*, which the critics say is at the base of *SL*.

Leaving aside the importance given to the classical *Anahata Chakra* by the critics and writers of *Yoga* systems, we can see that almost all the important specialties as in *Shloka 38 of SL* are in the *Hritsamvit-chakra* that is in the *Brahmanda*. These specialties are not at all characteristic of the *Anahata Chakra*. Many critics and the classical *Yoga* system show the place of the *Jeevatman* in the *Anahata Chakra*, along with the specialties as described in the said *Shloka, 38 of SL*. That creates insurmountable difficulties in explain the *Laya-krama* cogently.

We have already noted in this work elsewhere in great details the difficulties that arise in attributing the *Anahata Nada* to this its namesake *Anahata Chakra*. In order to explain their untenable position, these writers have to resort to some gimmickry and futile hypotheses, contrary to the principles of the *Yoga-shastra*. In order to correct the understanding of this subject matter, it is certain that we ought to agree that the place of the *Jeevatman* is in the *Hritsamvit-kamala* in the *Brahmanda*. It is according to the pure tenets of the *Yoga-shastra*, and saves a lot of misunderstanding.

Shri Ramana Maharshi has thrown ample light on this matter, and the said erroneous impression and hypotheses, in his *Ramana Gita*.³⁰⁶ He says that the root of all the *Vrittis* is the '*Aham Vritti*'. The place where it originates is known as the *Hridaya* in *Yoga-shastra* and *Adhyatma*. If one takes the physical heart as the place of the *Anahata Chakra*, then how would the *Kundalini-yoga* come into effect, starting from the *Mooladhara Chakra*? If the *Kundalini* were to ascend from the *Mooladhara Chakra* at the perineum and end into the *Anahata Chakra* at the heart center - (*Sthoola Hridaya*), then what purpose are the other *Chakras* and places like the *Vishuddhi*, the *Ajna*, the *Brahma-randhra* and the *Bhramara-gumpha*?

Considering all the foregoing, the place of the *Adhyatmika Hridaya*, and the real *Anahata Chakra* in it from where the *Anahata Nada* starts manifesting, has to be other than the region of the physical heart in the chest region. *Shri Ramana Maharshi* further points out that the *Atman* (*Swaroopa*) is pointed to in the *Shruti* '*Ayam hridi*'. (*Hrid + Ayam = Hridayam*; 8-3-3, *Chhandogya Upanishad*). Its place is to the right, and not to the left like the physical heart. ***From it (Hridaya), the Jyoti starts and it goes through the Sushumna to the Sahasrara.*** The place where the '*Aham Vritti*', or the *Jnana* of the '*Aham Samvit*' arises, that has to be reckoned as

the, *Hrit-sthana*. It is the place of the *Atman* from where the '*Aham Vritti*' arises. The *Paramatman* abides in that place; and the *Japa* of the '*Hamsah*' *Mantra* takes place there.

According to the *Hamsopanishad*, there is the *Ashtadala-kamala* in that place.³⁰⁷ In it, there is the pair of the *Swan* and its female companion (*Hamsa* and *Hamsi*). It is the *Prakriti-Purusha*. They converse with each other. From their conversation, the *Yogin* gets instruction in the eighteen *Vidyas*.³⁰⁸

In the *Shankara-bhashya* upon *Subhagodaya* of *Shrimat Gaudapadacharya*, it is said that the pair of the *Hamsas* appears as the tip of the flame of a lamp to the *Yogin*. The *Hamseshwara* is called '*Shikhi*' and the *Hamseshwari*, the '*Shikhini*', in it. In the *Hrit-padma* at the *Adhyatmika Hrit-sthana*, the *Yogin* is expected to meditate upon their *Dhyana*.

In the *Narayanopanishad*, the said *Padma* is described as follows:³⁰⁹ In this *Hrit-kamala*, there is a small tip of the flame of fire. It appears slender like the lightning in the dark clouds. In it abides the *Paramatman*. The dark colour seen in that light is the *Hamseshwara* and the yellow colour in it is the *Hamseshwari*.

The foregoing is the gist of the view of *Shri Ramana Maharshi* which is not that widely circulated amongst the scholars and the *Yogins*, as is seen from the commentary (in Hindi, 2034 *Vikrami Samvat*) on *Saundaryalahari* by *Swami Vishnuteertha Maharaja*. (Ref. pages 197 to 201, *ibid*).

Also, it is to be especially noted by all that the *Hrit-samvit Chakra* is of *SL/Hamsopanishad* has eight petals: unlike the *Anahata Chakra* of the classical *Yoga* systems which has twelve petals. That will set at rest all the controversies about the *Anahata Nada's* manifestation. It does not appear at the so-called *Anahata Chakra*, but either in the *Hrit-samvit-kamala*, or most probably just below it, in the *Bhramara-gumpha*. That is the conclusion drawn upon the principles of *Yoga Shastra*.

There is yet another important point to note in this context. *Guru Gorakshanatha*, in *ssp*, has not mentioned anything about the *Anahata Chakra*, not even of its being one of the main *Chakras*. He mentions the *Hridayadhara Chakra*, and that, too, of its having eight petals. (2-4, *ssp*). That has since been already taken into account by us.

Agreeing to the foregoing discussion, still the question remains to be answered. It is about which the classical *Yoga* system's so-called *Anahata Chakra* is; and which its place is on the *Sushumna* path. We may as well agree about its location corresponding to the physical heart as per the classical *Yoga* system, the fourth of its *Shat-chakras* from the *Mooladhara Chakra*; and that it is of twelve petals; and has the *Matrikas*, etc. as per the *Tantrika* view of it.

We will now look into its details as given by *Sir John Woodroffe* in his *The Serpent Power*, and elsewhere in the *Tantra-shastra*.

The said *Anahata Chakra* is the place of the *Pranas* and the *Pashyanti Vacha*. In it are the twelve *Shaktis viz.*, *Padmini*, *Sadarbha*, etc. as stated earlier. One gets to enjoy the twelve kinds of *Ananda* there viz., *Trailokya*, *Vitkara*, etc. It is of white colour. Some *Yogins* opine that it is the place of the *Saroopata Mukti*. Its *Shakti* is *Gauri*.

The twelve *Beejaksharas*, aka *Matrikas*, are in it viz., *Kam*, *Kham*, *Gam*, *Gham*, *Ngam*, *Cham*, *Chham*, *Jam*, *Jham*, *Ynam*, *Tam* and *Ttham*. Its *Mantra-beeja* is *Yam*. In the stem of this *Chakra* lotus, there is an *Ashtadala-padma* in which is the throne bedecked in jewels. It is the place of the *Manasa-pooja*, as per the *Tantra-shastra*.

In *SL*, *Shloka* 8, it is mentioned that in the *Parama-shiva-sthana*, there are the *Kalpa-taru* (the wish-fulfilling tree), the *Mani-dveepa* and the house made of the *Chintamani* jewels. In '*The Serpent Power*' of *Sir Woodroffe*, too, in the chapter on '*Paduka Panchaka*', it is mentioned that there is a red lotus of twelve petals in which there are the *Mani-dveepa* and the *Mani-peetha*, etc., the stalk of which is attached to that of the *Sahasradala-padma*.

From the above noting about 1. the *Anahata Chakra* of twelve petals; 2. the *Ashtadala-padma* below it having the *Kalpa-taru*, *Mani-peetha*, etc.; 3. the *Hrit-samvit Chakra* of eight petals of *ssp*; 4. the *Hridayadhara Chakra* of eight petals of *ssp*; and 5. the abovementioned lotus of twelve petals above the *Sahasradala-kamala*; it would be obvious that all this plethora of information in the hands of the writers, scholars, etc. inexperienced in *Yogic* processes can, and does, create a lot of confusion and anarchy in their versions and writings on this subject. Added to it are the vast literature of the *Tantra-shastra*, the commentaries on it, the conceptual various understandings of the matter by different *Yogic* traditions and their terminologies, etc.

It means that in order to straighten the matter and the vast confusion amongst the *Yogins* and the *Sadhakas* on these issues, there is an urgent need of a master *Yogin* who is well conversant with the issues, and is very well established in experiential *Yoga* with knowledge base. But the oath of secrecy enjoined upon them by their *Gurus* is an obstacle in clear analysis and exposition of the said subject. And even if someone still obliges us by giving the correct and detailed information on it, it is a moot point how far the intelligent but lay writers, scholars, and students of *Dnyaneshwari* and other *Yoga* treatises, having no practical experience of *Yoga*, would benefit from it.

So, let us, for the time being suspend this discussion on the subject, keeping in mind that there is a lot of confusion created due to the lay authors, commentators and intellectuals writing on the *Yoga-shastra* and *Dnyaneshwari*, on many subjects related to the *Yoga-shastra*, and in particular about the *Hrit-kosha*, which is being treated by them as the so-called *Anahata Chakra* of the classical *Yoga* systems. Yet we will keep the subject about the *Adhyatmika Hrit-sthana* and the origin of the *Anahata Nada* under consideration, and proceed further to examine the *Pantharaja*, keeping aside the hypotheses that the classical *Anahata Chakra* is that place and keeping our minds open to *Shri Ramana Maharshi's* view that it is the *Hrit-samvit*.

Important Notes

Hridaya-sthana

According to *Yoga-shastra*, there are six *Hridaya-sthanas*: 1. Physical heart, 2. *Hridaya* at the *Nabhi-sthana*, 3. *Hridaya* at the *Ajna chakra*, 4. *Adhyatmika Hridaya* at the *Hrit-chakra*, 5. *Hridaya* at the *Brahmanda* i.e. the region above the *Ajna Chakra* of the *Ardha-matra* and above, and 6. *Hridaya* in the *Brahma-randhra* (a place in the stalk of the *Sahasradala Chakra*).

Writings by Lay Writers

Many writers who neither have any experience of *Yoga*, nor have any proper *Guru*, and who are ignorant about the *Yoga-shastra*, have written many books and treatises on the subject of *Yoga*, *Dnyaneshwari*, the *Tantras*, etc. It is futile to name them but they are in a vast majority. They have done a great disservice to the *Yoga-shastra* and to the genuine enquirers of *Yoga*.

They have made a common grave blunder consistently. It is about the *Shat-chakras* and the *Kundalini*. They almost always subscribe to the view that

the *Shat-chakras*, the *Kundalini*, the *Nadis*, etc. are just as physical as various anatomical organs, etc.

This view is patently wrong, as can be seen from the writings of *Shri Vishnuteertha Maharaja* in *Devatmashakti* and *Sir Woodroffe* in *The Serpent Power*. These authorities on *Yoga-shastra* clearly and unequivocally assert that the *Shat-chakras* and the *Kundalini* system is made from divine matter and sources not at all physical.

As an illustration of the thinking of others on the matter, in *Shri R.D. aka Gurudeva Ranade's Yogataravali's* appendix, the thinking of *Dr. Ranade* on the *Kundalini* is given, cited from the book by *Shri G.V. Tulpule's* Marathi book.³¹⁰ From it, his thinking is seen to be as follows:

1. There is a *Shakti* flowing through the spinal cord. The liquid flowing through it i.e. the cerebro-spinal fluid is not that *Shakti*. It is the conductor of that *Shakti*. This matter needs to be sorted out by the physiologists and the *Yogins*.
2. There is an *Adhyatmika Shakti* that flows through the spinal cord's nervous system which enters into the ventricles in the brain. It is superior to and beyond what the *Ojasa* is, or the Westerner's physiological neuro-electricity. The Hindi saints call it the '*Amirasa*'.
3. *Shri Tulpule*, in his book (ibid) says that *Dr. Ranade* thought that the *Kundalini* is that *Shakti*. However, from his other literature it is not clear whether he believes in the existence of a thing like the *Kundalini*. Even if it is, another question he asks is whether it is an organ, or a constituent of the physical body (the *Jada Deha*); or the function of it. *Dr. Ranade* does not enter into discussions into this matter, as seen from the said books.

Taking stock of this subject matter, it appears that a highly placed *Adhyatmika* person like *Dr. Ranade*, too, was unable to grasp the mystery of the *Kundalini*. The thoughts cited above are of the person that *Shri Gurudeva Ranade* was, a highly evolved thinker and *Yogin* from the well-known and highly respected *Nimbargi Maharaja* tradition. That will help the readers to understand how far the ordinary *Yoga* teachers and scholars upon the *Kundalini Yoga* might be from the true perception of the subject matter.

About the various misunderstandings on the matter, the significant few are discussed here.

1. The *Vyasa-bhashya* on *Pys* refers to the term '*Meru*'. It is wrongly taken to be the spinal column.

2. *Dr. Rele*, in his book on *Pys*, says that the *Kundalini* is the Vagus nerve, and the *Nadis* like the *Ida*, the *Pingala*, etc. are the nerves in the sympathetic and parasympathetic nervous systems. Also, he thinks that the *Shat-chakras* are the various nervous plexuses viz., the coccygeal, the solar, the cardiac and other plexuses.

3. The ascension and movements of the *Kundalini* are thought of by *Dr. Rele* to be the electric current that flows in the brain, its lobes or the right and the left hemispheres, corpus colosseum, medulla oblangata and the cerebro-spinal fluid in the spinal cord.

4. The *Kundalini* is the above-said electric current.

5. The *Adhah Sahasrara* is the centre holding the negative electric charge and the *Urdhva Sahasrara* is the centre holding the positive electric charge required for this electric current

6. Various states of *Samadhi* and the *Yogic* sensations of the divine touch, *Nada*, smell, light (*Prakash*), taste, sights, etc. are because, through the spinal cord, the *Kundalini* reaches the medulla oblangata, the four ventricular cavities of the brain, pituitary gland and pineal body, etc. That throws up the various dreamlike sensations as above.

7. The *Prana* and the *Apana*, the *Ida* and the *Pingala Nadis*, etc. are the physical entities, and processes, due to the breathing via the nose and the lungs.

8. The *Prana* and the *Apana* are the components of the air one breathes, like Oxygen, carbon-di-oxide, etc.

These and many other similar misconceptions are due to the scholars and writers who write on the *Yogic* matter and texts, without proper and adequate experience and qualification in the *Yoga-shastra*.

Importance of the Guru

Many so-called *Yoga* masters having half-baked knowledge of *Yoga-shastra*, too, support such patently wrong hypotheses, including the ignorant *Gurus*. Because of them, the freshers and students of *Yoga* become confused, both at the theoretical and the practical levels.

Also, some of the ignorant *Gurus*, in the name of teaching the *Yoga* techniques and to awaken the *Kundalini*, ask their equally ignorant disciples to practise various *Pranayama Kriyas*, *Asanas*, *Bandhas*, *Mudras*, including the *Shannamukhi*, or the *Chaturmukhi Mudras*, etc. This is *Hathayoga* at the physical level, but it is not very useful for awakening the *Kundalini*; unless the real *Adhyatmika Guru's Shakti* is behind it and which these so-called *Gurus* almost always lack. The dearth of the real *Gurus* has been seriously pointed out by *Shri Samartha Ramadasa Swami* in his *Dasabodha*.

Such *Pranayamas*, *Asanas*, *Bandhas* and *Mudras*, etc. occur naturally, and automatically, after the *Kundalini* awakens. But there is no experiential and practical *Yogic* support to the notion that by doing these *Kriyas*, the *Kundalini* will be activated. At the best, the body will benefit in health, disease-resisting power, etc. from such actions, if correctly done. Of course, these are assets required by the *Yoga Sadhakas*. ***But the awakening of the Kundalini can take place only because of the Samskaras of the previous births, or the grace of the Sadguru, or that of the Ishwara. This is the sterling truth of the matter.***

Shri Swami Vishnuteertha Maharaja says in his '*Devatmashakti*' that after the awakening of the *Kundalini*, four types of *Kriyas* (actions) take place.³¹¹ These are the same as the *Bandhas*, *Asanas*, *Mudras*, etc., *Mantra-japa* and awakening of the *Mantra-shakti*, *Bhakti-bhava*, *Chakra-jaya*, ascension of the *Kundalini* through the various *Chakras*, *Paroksha-jnana* and attainment of the *Atmanatma-viveka*, the *Darshana* of the *Atma-tattwa* and the *Sakshatkara*, etc. of *Hathayoga*.

In short, the various *Kriyas* and processes like the following take place after the awakening of the *Kundalini*: [*Awakening of the Kundalini*] → *Hathayoga Kriyas (on Kundalini awakening)*; → *Mantrayoga (on Kundalini awakening)*; → *Darshana of the Chakras and their Bhedana (on Kundalini awakening)*; → *Bhakti (on Kundalini awakening)*; → *Paroksha-jnana Aparoksha-jnana (on Kundalini awakening)*; → *Experiences of the Nada and Darshana of Prakasha*.

Because of the above phenomena, a notion is patent amongst the *Yogins*, and others, that if a *Sadhaka* does the *Kriyas* that happen only after the awakening of the *Kundalini*, i.e. imitates them, it will result in the original action i.e. of the awakening of the *Kundalini*, (as if Newton's Law of Motion - Action and reaction are equal and opposite - holds true here.).

This notion has given rise to the *Gurus* prescribing various methods for the awakening of the *Kundalini*, and the *Sadhakas* doing them mechanically viz., the *Hathayogic Kriyas*, *Mantra-japa*, *Bhakti* of the various Gods and Goddesses, *Dhyana* of the *Kundalini* and the *Chakras*; imagining the awakening of the *Kundalini* and the *Vedha* (piercing) of the *Chakras*; taking for *Dhyana* the symbolic *Darshana* of the *Yogins* as depicted in *Yoga* texts, and imaginative forms of the *Chakras*, etc.; pressing the eyes upon the irises to see the white-black-yellow-coloured circles the *Yogins* see in *Dhyana*; stopping the breath by pressing the nostrils forcibly in the belief that it will achieve the *Kevala Kumbhaka* that comes automatically to the *Yogins*; closing the ears and listening to the sound of the flow of blood through the arteries through them as if it was the *Anahata Nada*; studying the texts on the *Shastras*, religious matters, *Tattwa-jnana*, *Adhyatma* and many other *Sadhanas*.

If at all the *Kriyas* and reactions like in the Newtonian mechanics do take place in the *Yogic* processes of the *Bandhas*, *Pranayama*, *Mudras*, etc. of *Hathayoga*, the *Mantra-japa*, or the use of alchemic processes, no *Yogin* of merit has thus far given any proof of it.

On the contrary, the *Patanjala-yoga-sootras* that lay stress upon self-help and efforts to attain to the *Yogic* states, give prime importance to the *Guru* and the *Ishwara* for success in *Yoga*. (1-23 to 28 and 2-45, Pys). Even in the '*Hathayoga-pradeepika*' (*HYP*) of *Swatmarama Yogindra*, obeisance is paid in the prime to the *Adi-guru Adinatha*, and his own *Guru*.³¹²

He has elsewhere stated clearly that the various *Kriyas* and *Mudras*, etc. of *Hathayoga* can achieve desired success only if backed by the power of the traditional *Sadguru* and his dicta.³¹³ In the *Chaturthopadesha* of *HYP*, obeisance is paid to the *Guru* who is *Shiva*, the *Nada-Bindu-Kala* incarnate.³¹⁴ In short, even the *Hathayoga* cannot be successful without the *Sadguru* who must be the equal of *Shiva*, literally and not ordinarily. That is not the case of many immature disciples and their *Gurus*.

Another text on the *Yoga-shastra* which is a high authority but less prevalent - *Gheranda-samhita* - opens with the query of *Chandakapali*, who wants to learn *Yoga*, to *Gheranda Muni*. He bows to the *Muni* and begs instruction in *Yoga*. In *Gita*, too, we find *Lord Shri Krishna* prescribing similar attitude to the *Jnanins* by anyone who wants to learn the *Adhyatmika* truths.³¹⁵

In *Siddha-siddhanta-paddhati* (*ssp*) as well, *Guru Gorakshanatha* affirms that the learning gained from the *Guru* yields successful results of *Yoga*.

The *ssp* text begins with obeisance to the *Adi-guru Adinatha*.³¹⁶ It is also stated in it that it is utmost essential to serve the *Guru* well for success in *Yoga*.³¹⁷ It also says that only the real *Guru* is the guide to *Adhyatma* and *Yoga*, and all others masquerading as *Gurus* are imposters. It is said in it that the only clear way to the *Adhyatma* is the *Yoga-marga*.³¹⁸

Also, *ssp* avers that the *Sakshatkara* of *Swa-samvedyatva*, *Nirutthana-dasha-prapti* (*Sanjeevana Samadhi*, the state of non-return to the world of matters) and the *Laya* of the '*Pinda in the Pada*' (ultimate *Laya*) can be achieved only by the *Kripa* (grace) of the *Guru*. That is the hypothesis and the experience of *Guru Gorakshanatha*.³¹⁹ In fact, he eulogises the *Guru* by saying that if he desires, all these high attainments can come instantly.

There are certain very important statements of *Guru Gorakshanatha* in *ssp* on the greatness of the *Guru*³²⁰ viz., One attains all the above states with the help of the *Gurvopaya* (by means of the *Guru*) viz., '*Sahaja*' (the *Jnana* of the *Swaroop* of the *Atman*); the '*Samyama*' (the control of the self); '*Sopaya*' (the repose in the *Atman*) and '*Adwaita*' (the *Parama-pada*). The same are impossible ever to attain by any other means, processes or, self-attempted practices.

Nothing is otherwise gained through the innumerable *Shastras*, logic, *Vyakarana-shastra* (Grammar), different practices, *Vedas*' recitation, *Vedantic* discourses, etc.; or by the dicta of an ignoramus *Guru* i.e. other than the real *Sadguru*, of '*Tattwamasi*', etc.; or by pondering and meditating over it by oneself alone; or by the *Japa* of the '*Hamsah*' *Mantra* (*Soham-japa*); or by the *Abhyasa* of the *Madhya-sandhi* (trying to be in the imagined state of the union of the *Jeeva* with the *Brahman* - '*Jeevo brahmaiva na para*'); or by any other process of *Dhyana* and *Japa*; or by the *Layabhyasa*; or by any *Sadhana*, *Abhyasa*, processes, etc.

None of the above and any other *Sadhana* can ever help the *Sadhaka* attain to what the *Guru* alone can give. It is only by the grace of the *Guru* (*Guru-kripa*) that the *Yogin* becomes *Ajara* (free of senility), *Amara* (immortal) and unite with the *Atman* (*Atma-nishttha*).

One who sets at rest all the doubts of the disciple in the matter of *Adhyatma* and *Yoga*, and can help him attain the *Sakshatkara* of the *Atman*, is the real *Sadguru*. All others, masquerading as *Gurus*, are mere actors, faking the *Guru*. They are aplenty in this world; but the real *Sadguru* is the rarest of all. *Guru Goraksha* cautions all upon these profane and fake *Gurus*;³²¹ but, unfortunately, the world falls prey to them.

There are many other *Shlokas* on the *Guru's* greatness in *ssp*. The final word of *Guru Gorakshanatha* on the subject is that the *Yoga-siddhi* is unattainable without the *Guru-kripa*. He says that thrice to emphasize its inviolable truth:³²² 'There is nothing greater than the *Guru*. This is the dictum of *Lord Shiva*.' This he utters thrice in the cascading tone, culminating in our total understanding of the *Guru* and his greatness.

Yogin Aurobindo, in his book- '*Yogic Philosophy & Oriental Occultism*' says that: 'The *Guru* will seek to awaken more than to instruct, He will give a method as an aid, as an utilisable device, not as an imperative formula or a fixed routine. His whole business is to awaken the *Divine Light*, and set working the *Divine Force* of which he himself is only a means and an aid, a body or a channel.'

From the foregoing, from the detailed narration and the words of entreaty in our earnest interest by the greats like *Guru Gorakshanatha* and other *Siddhas*, and even those of *Lord Shri Krishna*, it ought to become crystal-clear to all the persons interested in the *Adhyatma-shastra* and the *Yoga-shastra* (including its aspects of *Jnana*, *Bhakti* and *Karma*) that *Siddhi* (success) in *Yoga* cannot at all be achieved without the *Sadguru*.

It must be indelibly etched upon our minds that there is absolutely no use of the dicta of the ignorant *Gurus*. They are not even worthy of being called *Gurus*. Their foolish methods do not at all and ever awaken the *Kundalini*, like the *Shannamukhi Mudra*, or the *Chaturmukhi Mudra*: Blocking the ears to hear the *Anahata Nada*; what they actually hear is the flow of blood through the arteries and not at all the *Anahata Nada*; Pressing the iris of the eyes to see the white-black-yellow circles, faking the experience of the *Divine Light* that *Yogins* have; and the forceful stoppage of breathing by pressing the nostrils in a painful manner, faking the *Kevala Kumbhaka* the *Yogins* attain automatically without any need to do so, and which action by these ignorant persons has been derided by the *Acharya* in *Yogataravali*.³²³

This is the experiential truth of the matter; and the earlier the *Sadhakas* realize its importance and shun their fake *Gurus*, the better for their own progress on the *Path*. They will then discover the real way, the *Pantharaja* and its means of achieving the *Yoga* i.e. the *Prajnopaya* (*True*, or *Transcendental Wisdom*) - the extremely guarded secret of the *Rajayoga*.

Hoping that the misguided souls would find their true *Path*, and entreating them to factually evaluate their *Gurus* by the criterion whether they are like *Lord Shri Krishna*, Saint *Dnyaneshwar*, or the likes of *Shri*

Ramakrishna Paramahansa, we will close this topic about the anarchy created by the ignorant, the half-baked scholars, the profane *Gurus*, and the likes of them, in the sterling *Shastra* that the *Yoga-shastra* (including its facets of *Jnana*, *Bhakti* and *Karma*). Now we will turn back to the subject proper of the '*Ascension of Kundalini*' (3).

Kevala Kumbhaka, Adhah Kundalini and Urdhva Kundalini

We had seen in the process of the *Pantharaja* that the *Hridaya-kosha* develops inside, (*Dny*, *Ovi* 6-209), under '*Tribandhas and Hridayakasha*'. Thereafter, the stages of the *Pantharaja* are as follows: After the *Tribandhas*, the *Pratyahara* reaches perfection, along with the *Pranayama* also. The *Nadis* are purified as a result of this; and the *Prithvi* and the *Aapa Tattwas* mix with each other. This may be regarded as the primary stage of the *Bhoota-jaya*.

The *Indriya-jaya* has almost reached perfection. In that state, the *Dhyana* of the *Madhya Kundalini* upon the *Nabhi-ādhāra* is recommended by the *Yoga-shastra*. This *Madhya Kundalini* is what has been described in *Dny*, *Ovi* 6-222 probably, appearing like a small serpent, bathed in vermillion. That is because the *Kundalini* is described in similar words in *ssp*. (2-3, *ssp*). This *Madhya Kundalini* is then the *Shakti* (*Dny*, *Ovi* 6-227) that stands up at the *Kanda*, we may surmise.

Because of the *Kriyas* of *Dhyana*, etc., the *Kundalini* awakens and stands straight upon the *Kanda*, poised to enter into the mouth of the *Sushumna*. Before that and then, many *Kriyas* have taken place and also take place thereafter in the body due to the equipoise of the *Prana* and the *Apana*. The *Apana* is ready to enter into the *Sushumna*, and for that it is attacking the *Manipura Chakra*. The heat generated by the *Asana-Mudra* and the *Pranayama* awakens the *Kundalini*. Thereafter, it consumes the *Sapta-dhatus*, *Asthi*, *Mamsa*, *Majja*, etc. i.e. they meet their *Laya* into the *Kundalini*. Also, the *Pancha-tanmatras* of the *Indriyas* and the *Maha-bhootas* begin to meet *Laya* in it.

The flow of the *Pranas* stops, and the state just before the equipoise of the *Prana* and the *Apana* is achieved. The state just before the *Kevala Kumbhaka* is attained. The *Bhedana* of the *Shat-chakras* is in the primary stage. That is because the preliminary actions like the constriction of the *Adhah Kundalini*, and the descent of the *Urdhva Kundalini*, are beginning to be attained by the *Kevala Kumbhaka*.

Dharmamegha Samadhi

This state attained by the *Yogin* is what *Patanjali* describes as the *Dharmamegha Samadhi*. The order of it is: *Nirvichara-vaisharadya* → *Ritambhara Prajna* → *Dharmamegha Samadhi*. In this state, the *Viveka-khyati* appears. The *Sadhaka* has to perfect the *Dharmamegha Samadhi* hereafter.

Really speaking, the *Sadhaka* is not required to make any efforts for attaining the perfection since it is an automatic process, which once started, meets its end by itself. This automatic action is due to what is called the *Prajnopaya* in the *Yoga-shastra*. Saint *Dnyaneshwar* had hinted at it in *Dny, Ovi 6-166*. He had said that the *Yogabhyasa* of the *Pantharaja* is an automatic process, once started after the *Yogin* assumes the recommended *Asana*. It goes to completion because of the awakened *Kundalini*.

Madhya Kundalini and Tattwa-laya

Because of the primary stages of the process of *Kevala Kumbha attainment* → *Constriction of the Adhah Kundalini* → *Beginning of the descent of the Urdhva Kundalini*, the *Pancha-mahabhootas* start meeting their *Laya* into the *Kundalini*. Initially, the *Laya* of the *Prithvi* and the *Aapa Tattwas* takes place. Simultaneously, the much-awaited action of the entry of the *Kundalini* into the *Sushumna* takes place.

The *Pranas* have stationed themselves in the *Hrit-kamala*. They ascend from the *Manipura Chakra*, and enter into the *Sushumna* along with the *Kundalini*. With that action, their ten-fold differences get extinguished and the *Prana Tattwa* becomes equipoised.

With that, the web of the *Nadis* is extinguished i.e. meets *Laya*. The hypothetical 72000 *Nadis*, along with the main *Nadis*, the *Ida* and the *Pingala*, merge, and become one with the *Sushumna*. The *Prana* and the *Apana* meet their *Laya* into the *Vayu Tattwa*. This is the final state of the *Kevala Kumbhaka*. Also, the *Bhedana Kriya* of the three *Granthis* - *Brahma-Vishnu-Rudra* - takes place. The *Bhedana Kriya* of the *Shat-chakras* is completed. When it is in its final stage, the *Buddhi Tattwa* (*Mahat Tattwa*) enters into the *Sushumna*, and the process of its *Laya* commences.

The entire *Pranas* in the body enter into the *Kundalini*. In this manner, the ten *Indriyas* along with their *Tanmatras*, the *Manasa* with the *Buddhi Tattwa*, the *Prithvi Tattwa* with the *Aapa Tattwa*, along with *Kundalini*, station inside the *Sushumna*. At that time, the *Madhya Kundalini* blooms.

It is the place of the *Para Vacha*. The *Yogin* starts to exhibit various *Siddhis*, including the *Kayasampata*, etc.

The *Pranas* are regarded as the *Tattwa* of the *Manasa*, as also of the *Buddhi*. Their base is the *Ahankara* which is axiomatically divided into four parts as per their faculties viz., The *Manasa*, the *Buddhi*, the *Chitta* and the *Antahkarana*. Saint *Dnyaneshwar* indicates their role in the *Pantharaja* process in various *Ovis* of the sixth chapter of *Dnyaneshwari*.

The term *Chaitanya* used in an *Ovi* here refers to the *Jeeva-chaitanya*, or the *Jeevatman*, or the *Para Prakriti*, all equivalent terms. The *Pantharaja* is thus the *Layayoga* which aims at the *Laya* of the thirty-six *Tattwas* (twenty-four *Tattwas* of the *Sankhyas*) into the *Moola Tattwa* through the agency of the *Kundalini*.

Note on Order of *Laya* and Quantum of Ascending *Shakti*

Partial Ascension

The readers may have noted that in the above description, while describing a *Kriya*, its preliminary stage is referred to. The reason behind saying so is that the view that the *Kundalini Shakti* leaves, as a whole, the *Mooladhara* to ascend is not correct. If the *Shakti* were to leave the *Mooladhara* and other places it is connected with, then the *Pinda Deha* will no longer exist. Hence, it has to be agreed that every *Kriya* of the *Shakti* under the *Layayoga* happens with its part only ascending, and not the whole of it. The *Yogins* have first-hand experience of it. Hence, suitable wording is used to that effect to denote this fact in the above description of the *Laya* process.

Also, the entire order of the *Yogic Kriyas* is in one direction. It is wrong to presume that unless a preceding *Kriya* is completed/perfected, the succeeding *Kriya* will not commence. All the *Kriyas* are interwoven into one another. While one *Kriya* is progressing, other *Kriyas* later to it are also simultaneously taking place. This is the experience of the *Layayoga*, just as it is with the *Patanjala Yoga*. *Shrimat Swami Vishnuteertha Maharaja* holds similar view. He says that the view that the *Kundalini*, in its entirety, awakens and enters into the *Sushumna* is patently wrong. The *Shakti*, after awakening, remains at all the places as before, but its part necessary for attaining the *Laya* enters the *Sushumna* and other places. (Ref. *Saundarya-lahari, Commentary in Hindi, pages 204 and 205*).

Subsequent Order of *Laya*

After the *Kundalini* enters into the *Hrit-sthana*, along with the *Tattwas* as stated above in ('*Madhya Kundalini* and *Tattwa-laya*'), the *Anahata Nada* manifests as a result of the *Kevala Kumbhaka*.

Ajapa-siddhi

The *Jeevatman* that is in the *Swaroopa* of the *Hamsa* at the *Hrit-kamala* meets the *Kundalini* that has arrived there. The flow of the *Pranas* that had ceased earlier reverses its natural direction, and the '*Hamsah*' is transformed into the '*Soham*'. That is the attainment of the *Ajapa-japa* state. The *Pranas* no longer remain wedded to the *Manasa* and the *Pravritti*, but reorient themselves to the state of the *Nivritti*. That is what is meant by the '*Reversal of the flow of the Pranas*'.

The *Pranas* have yet to transcend to the *Bhroo-chakra*. The above is the first stage of it. On arriving at the *Hrit-chakra*, the *Kundalini* has left behind the place of the *Pashyanti Vacha*. The *Ajapa*, meaning the *Japa* of the *Pranava*, is being attained in this state. At the same time, the path in the *Sushumna* after the *Hrit-chakra* is being opened for the *Kundalini's* further ascension. This is the second time Saint *Dnyaneshwar*, in his description of the *Pantharaja*, indicates the opening of the *Brahma-dvara*.

At that time, the *Laya* of the *Teja Tattwa* occurs. The *Kundalini* and the *Vayu* in which the *Teja Tattwa* attains its *Laya* become like one and the *Shakti* loses its *Teja* portion. It becomes the *Pavana* (*Vayu*, *Maruta*). At that time, only the two *Tattwas* viz., the *Akasha* and the *Vayu*, remain. The attractive form of the *Yogin's* body at that time is described beautifully in *Dnyaneshwari*. (*Dny*, *Ovis* 6-249 to 252). The *Yogin-deha* becomes rid of senile changes, and immortal, because of *Yoga* at that time.

Pradhana-jaya

At that time, the *Shakti* is just in the form of the *Pranas*. The characteristics of the *Manasa*, exhibiting the *Nada-Bindu-Kala-Jyoti*, remains no more. The *Roopa Tanmatra*, the *Dhvani*, the thoughts, and the *Soham-bhava*, all become one. Even then, the character of *Shakti* as *Shakti*, and of the mind as the mind, is not lost. This is the stage of the *Khechari* state. There is preponderance of the *Vayu* and the *Akasha Tattwas* in that state. The *Yogin* gains the *Siddhis* like *Anima*, etc. at this stage.

The order of the *Yogic* states here is as follows: *Samyama* → *perfection in Samyama* (*Samyama-jaya*) → *manifestation of the Prajna* → *Pratibha-jnana* → *attainment of further states because of the Pratibha-jnana*.

By making the *Samyama* upon the *Hrit-kosha* by the *Pratibha-jnana*, the *Swaroopa* of the *Chitta*, as being radically different from the *Purusha*, is clearly experienced. (3-34, Pys). The *Hridaya* is the origin of the consciousness of the '*Aham*'. Of course, in the light of our discussion so far, it will be understood that the *Hrit-sthana* is not the physical heart, but the *Hrit-samvit-sthana*.

By the *Samyama* upon the *Hrit-kosha*, the *Swaroopa* of the *Chitta* is understood; the nature of the *Purusha* is learnt. Many *Siddhis* are gained, but as it is, they are obstacles on the *Yoga* path. At the same time, the *Divya Nada* manifests. *Patanjali* calls it as the *Divya Shrotra-prapti* (gaining the faculty of *Divine* hearing). These are all the signs of *Vayu-jaya* (mastery of the *Vayu Tattwa*). (3-39, 40 and 42, Pys).

Simultaneously, the *Yogin* attains to the state of the *Maha-videha Vritti*; and the *Shuddha Sattvaguna* manifests. By the *Samyama* upon the *Sthoola* and *Sookshma* states of the *Pancha-mahabhootas*, the *Bhoota-jaya* and *Kayasampata* are attained. (3-45 and 46, Pys).

These states of the *Patanjala Yoga* are parallel to those that Saint *Dnyaneshwar* describes in the *Pantharaja* process. With the *Laya* of the *Teja Tattwa*, in short, the *Maha-videha Vritti*, *Sattva-prakasha* (light of *Sattva*), *Bhoota-jaya* and the *Animas*, etc. manifest.

Further stages as per Pys are: *Indriya-jaya* → *Pradhana-jaya* → *Sattvapurushanyata-khyati* (*Viveka-khyati*) → *Vairagya about all these states* → *Kaivalya*. (3-47 to 51, Pys). In the further ascension of the *Kundalini*, the above states are attained and perfected by the *Yogin*. *Indriya-jaya* means perfection in the *Pratyahara*. *Pradhana-jaya* means full control over the *Prakriti*, its mastery. '*Sattvapurushanyata-khyati*' means the true knowledge (*Jnana*) attained through the faculty of properly and fully developed *Viveka*. We will look into that later.

Hamsa-swaroopa

When the *Shakti* is enriched with the *Vayu Tattwa* (*Pavana*), Saint *Dnyaneshwar* calls it by the name of '*Maruta*'. It is now poised, as if by taking a jump, for further ascension. Its nature of '*Shakti*' is still current because it has not met its *Laya* into the *Shiva Tattwa*. It has transcended the *Jalandhara-bandha*, the place of the *Pashyanti*, and the obstruction at the '*M'kara* upon the *Ajna Chakra*, to reach this palatial place in the *Gagana* through the *Sushumna Nadi*.

It is not possible for the *Pranas* alone to reach this place. Because of the *Kundalini*, the *Manasa*, along with the *Pranas*, reaches the *Ajna Chakra*. It attains the *Shuddha* (pure) *Hamsa-swaroop* there, and then it can roam in the region ahead of the *Ardha-matra*. This is the essence of the state the mind attains then.

Further States

In the *Hrit-sthana*, the *Onkara's* recital is taking place. From it, the *Kundalini* is poised to jump ahead through the *Akasha*. But for that, the '*Kakaranta*' i.e. the *Brahma-dvara* in the *Sushumna* at its end, has to open. It opens when the *Anahata Nada* manifests. We will look into it later.

The '*Maruta*' that has entered into the precincts of the *Ardha-matra* has to go ahead in the order: *Bindu* → *Ardhendu* → *Nirodhika*, etc. The *Roopa Tanmatra* in the *Mind* attains the highest state of divinity (*Divyatva*) in the *Bindu*. The *Yogin* sees divine scenes, Gods, etc. therein.

In the *Ardhendu*, the *Drashta-Drishya-bhava* of the *Triputi* meets its *Laya*. The *Nirodhika* is the state after this *Laya*. The *Roopa Vishaya* of the mind is no more when this state is reached.

Thereafter, in the further stages of the *Nada*, *Maha-nada/Nadanta*, the *Tanmatra* of *Dhvani*, and its *Vishaya*, meet *Laya*. However, until the *Kalas* of the *Manasa* exist, the *Vishayas* of the *Roopa* and the *Dhvani*, remain in the dormant state, and advance with the *Kundalini* to the states ahead. Their final *Laya* occurs in the region known as the *Urdhva Kundalini*.

The *Shakti*, the *Vyapini*, and the *Samana*, is the region of the *Kalas* of the mind. *Even after the Kundalini attains into the state of the Unmana, after transcending these Kalas, the Anahata Nada does not die out. It keeps ringing until the Jeeva meets the Shiva and merges into it, attaining the state of Samarasya.*

In *Unmana*, the *Kalas* of the mind meet *Laya*. What remains is the state of their absence, known as the *Ama-kala*. It means that the state described in *Dnyaneshwari* of '*The screen of the mind tearing apart*' is this state of the *Unmana*.

When the *Unmana* is attained, the *Vayu Tattwa* meets *Laya*; and what remains thereafter is only the *Akasha Tattwa*, devoid of any remainder *Tattwas*. The *Kundalini* ascends the space of the *Gagana* (*Mahadakasha*). Finally, it enters into the *Paramatma-linga*, (the icon of the last stage of the *Soham-bhava*), along with the *Akasha Tattwa*. There the *Akasha*

Tattwa meets its *Laya*. The state of the *Samarasya* of the *Shiva* and the *Shakti* is attained. The '*Pada*' enters into the '*Pada*'. The *Pinda* that remains for namesake is that of the *Jeevanmukta*. The *Ardha-matra* disappears. All these vanish into the deep pool of the *Maha-shoonya*. The *Dwaita* is effaced and everything turns into the *Adwaita Tattwa*. The mind, enthroned upon the *Sankalpa-Vikalpa* vanishes along with all of its attributes.

Great Bliss

Attaining the *Anadi* (primordial) infinite (*Aganya*) *Parama Tattwa*, the *Pantharaja* ends there. Starting from the *Poorva-marga*, the home at the end of the *Pashchima-marga*, has been reached. The *Vishva-roopa*, the world of *Names* and *Forms*, (world-view) vanishes. The *Yogin* gains the *Bliss* of the *Moksha* state aplenty. In that state, there is nothing other than the *Moksha*.

This is the pristine *Turiyatita* state. The *Yogin* experiences the youth of the *Turiya*, and the beauty of the *Unmani* here. That is his state in the *Para-brahman*. The world is hidden from him by his state. He attains the *Great Bliss*, rather, he himself becomes the *Great Bliss* incarnate. That is what Saint *Dnyaneshwar* says. The *Yogin* becomes fulfilled, attaining the *Jeevanmukti* by following the *Pantharaja*.

Yoga-siddhi

Thus far, we have enjoyed the total experience of the *Pantharaja* to our mind's satisfaction. Let us now turn to the *Gita* discourse, and Saint *Dnyaneshwar's* commentary upon it, for further dealing with the subject matter.

It was noted earlier in this work that the *Pantharaja Yoga-marga*, even if one takes it to be hard to follow, is for all the humanity. *Arjuna* had raised a query about it being very difficult to follow. To it, *Lord Shri Krishna* said that it is difficult only for one who does not regulate own conduct. (*Dny, Ovi 6-344*).

Thereafter, the *Lord* recounts the facts about the attainment of the *Yoga* state. He says that³²⁴ when the *Chitta* that has attained the *Laya* of all the *Vrittis* unites with the *Atman*, and the *Yogin* rids himself of all the desires, he has attained to the *Yoga* fully. His *Chitta* is like the flame of a lamp kept in a windless place. It does not waver due to the sensory objects, or any circumstances, because it is lost in the *Atman*.³²⁵

Yoga Sadhana - Difficult or Easy

Saint *Dnyaneshwar*, on his own, says that the *Sadhana* of *Yoga/Pantharaja* is easy to follow. (*Dny, Ovis 6-359 to 363*). **He says that there is nothing as easy as following the Yoga methods.** In the context of the *Gita Shlokas 6-17 and 18*, he has also said that the *Yoga* can be followed by anyone with certain discipline about food, conduct, and behaviour. (*Dny, Ovis 6-348 to 356*). A question arises here about the statement in *Gita* in its twelfth chapter, in the context of *Yoga* being difficult. Let us look into it.

Arjuna asks the *Lord* that amongst those *Bhaktas* who worship *Him* by *Ananya-bhakti*, and those who worship the *Avyakta Brahman*, who the superior *Yogins* are.³²⁶

This question has the background of the *Lord's* words in the eleventh chapter of *Gita*. The *Lord* had said that *He* is unattainable through any of these: *Yajnas*, *Danam*, or the *Tapasah*. It is possible only through the *Ananya-bhakti*. The *Bhakta* who does the *Karmas* for the sake of the *Lord*, whose *Parama Gati* is the *Lord*, who is devoid of desires, and free from enmity towards the *Bhootas*, attains to *Him*.³²⁷

Bhaktas and Yogins

From what the *Lord* has said above, *Arjuna* thinks that there are two kinds of *Bhaktas* viz., 1. *Ananya Bhaktas* i.e. those who engage in the *Saguna Bhakti* of the *Lord*; and 2. Those who engage in the worship (*Upasana*) of the *Akshara-brahman*. He, therefore raises this question about who of them is the superior *Yogin*. ***This question, in a nutshell, exposes the truth that the Bhakta is a Yogin, contrary to the general misconception that the Bhakta and the Yogin are different from each other. That means that Bhakti is a form of Yoga; and we know that it is the Ishwara-pranidhana of Pys.***

Saint *Dnyaneshwar* comments upon it as follows: The *Vyakta*, and the *Avyakta*, are both the *Swaroopa* of the *Lord*. The two ways to reach *Him* are known as the *Yoga* and the *Bhakti*. By *Yoga*, one attains to *His Avyakta Swaroopa*; and by *Bhakti*, one reaches *His Vyakta Swaroopa*. In this context, here we may note as follows:

Yoga = Yoga process of the Dhyana of the Avyakta, without recourse to the Saguna Ishwara-pranidhana.

Bhakti = Yoga process of the Pantharaja, with the Saguna Dhyana of the Ishwara (Ishwara-pranidhana, Ananya-bhava).

The question of *Arjuna* and the reply of *Lord Shri Krishna* poses difficulties of interpretation in the minds of the critics. Because of them,

the view that the *Bhakti* is quite different from the *Yoga* is propagated. The words *Vyakta*, *Avyakta*, and *Akshara*, need interpretation. It has been supplied in *Dnyaneshwari*.

Vyakta and Avyakta

The idol-worshippers (*Moorti-poojakas*) are the worshippers of the *Vyakta Bhava* of the Lord. Lord *Shri Krishna*, in *His Avatara Swaroopa*, falls under the category of the *Vyakta*. *Arjuna*, beleaguered by the Lord's dictum that the *Avyakta Swaroopa* is far superior to *His Vyakta Swaroopa*, (eleventh chapter of *Gita*), is in a quandary to know whether to worship *Him* in the *Vyakta*, or the *Avyakta, Swaroopa*.

The various *Shlokas* of *Gita* in its eleventh chapter like 11-10 to 13, 15 to 32, etc. show the *Vishva-roopa* to be the *Avyakta*, in a sense. Also, the description of the *Vibhootis* of the Lord displays both the aspects, some being *Avyakta - Akshara*, and others being *Saguna - Sakara*.

The *Vyakta Bhava* means the world; and the *Avyakta Bhava* means the intangible *Bhava* beyond it. It can also be said that the *Bhava* beyond the states of the *Creation*, existence, and *Laya* of the world, is the *Avyakta*. The *Param-brahma*, the *Param-dhama*, and the *Parama-pada*, referred to by *Gita*, are the *Avyakta Bhava*. The way *Dnyaneshwari* treats this matter indicates that *Arjuna's* query relates to the *Avyaktopasakas* who worship the *Avyakta*, while being attuned to the '*Soham-bhava*'.

With the multifarious interpretations of the words *Vyakta* and *Avyakta*, the division appears to have been made between the *Bhaktas*, and the *Yogins* aka followers of the *Jnana-marga/Sankhyas*/worshippers of the *Nirguna*. To solve this vexatious problem, we have to look into what the Lord says upon *Arjuna's* query.

The Lord says that: 'Those who keep their minds in *Me*, and are the *Ananya Bhaktas*, having unwavering faith in *Me*, are the most superior *Yogins*, in My opinion'.³²⁸ And those *Yogins*, who controlling their senses, and keeping their mind in equipoise with respect to all the *Bhootas*, and endeavouring for their benefit, worship the *Akshara, Avinashi, Achintya*, extra-sensory, *Avikari, Nitya, Achala Swaroopa*, also attain to *Me*. But those, whose *Chitta* is attracted to the worship of My *Avyakta Swaroopa*, face more troubles in their path because for the embodied *Jeevas*, the way of the *Upasana* of the *Avyakta* is fraught with hardships'.³²⁹

The Lord further says that: 'Those who surrender all the *Karmas* unto *Me*, become devoted to *Me*, and worship *Me* with unwavering *Chitta* by the

Yoga-marga, are rescued from this dire ocean of the *Mrityu-loka*, without delay by *Me*'.³³⁰

'Upasate' and 'Paryupasate'

From the reply of the Lord, it appears that He does not divide the Vyaktopasakas, and the Avyaktopasakas, into Bhaktas and Yogins. For both of them, the words used are '*Upasate*' and '*Paryupasate*'. *Arjuna's* question, too, does not differentiate between the words, '*Bhakta*' and '*Yogin*'. The main question of *Arjuna* is: Who is the best knower of *Yoga*, and the superior *Yogin*, amongst A) *The Upasaka Bhaktas who are always united with the Lord;* and B) *The Bhaktas who worship the Akshara - the Avyakta.* (12-1, *Gita*).

Also, the *Bhaktas* in A) above (12-1, *Gita*) appear to be linked to the *Shlokas 11-53 to 55*³³¹, *Gita*. The *Lord* had said that the *Vishva-roopa* that was shown to *Arjuna* was unattainable by worship involving the *Vedas*, the *Yajnas*, the *Danam* or the *Tapasah*, the best amongst other methods of worshipping the *Lord*. *That Swaroopa is amenable only to the Ananya Bhaktas.*

Swaroopa of the Lord

The question arises here about which of *His Swaroopas* the *Lord* had shown to *Arjuna* (Ref. Chapter 11 of *Gita*). Literally, we find that it is described in details in a dramatic fashion in *Gita*. But it does not appear to be tallying exactly, and in details, with the *Akshara - Avyakta Swaroopa* of the *Lord*. On the contrary, it is just the *Vishva-roopa*, and not something beyond it, that we call the *Akshara* and the *Avyakta Swaroopa*.

What is the *Swaroopa* of the *Ishwara* is a subject often discussed by *Gita*. But looking at the *Vishva-roopa Darshana* of its eleventh chapter in the light of the various subjects like the *Divine Vibhootis* of the *Lord*, the eight-fold nature of the description of the *Prakriti*, *Para-Apara-Prakritis*, concepts of the *Kshara*, *Akshara* and *Uttam Purushas*, the 25 *Tattwas* of the *Sankhyas*, etc., we find *Gita* displaying the *Chidvilasa* of Saint *Dnyaneshwar*. *Gita* reveals the innate vision of the *Shruti* - '*Sarvam khalvidam Brahma*'. That overall *Swaroopa* is the most superior *Swaroopa* of the *Ishwara*. We should look for it in the magnificent *Vishva-roopa Darshana*.

At the beginning of the seventh chapter of *Gita*, the *Lord* describes the *Yogin* who has his mind devoted fully to *Him*, and surrendering to *Him*, who is following *Yoga* methods. (7-1 and 2, *Gita*).³³² From then onwards, up to the end of the eleventh chapter of *Gita*, the *Lord's Swaroopa* is

described as found necessary for *Arjuna's* understanding of it, along with the *Jnana* and the *Vijnana*, including that of the *Creation* and the *Vibhootis*, etc. When viewed together, it all also points to *His Swaroopa* as per the above-mentioned *Shruti*- '*Sarvam khalvidam Brahma*'. In his query, *Shloka 12-1, Gita, Arjuna* appears to be classifying it into the *Vyakta* and the *Avyakta Swaroopa* of the *Ishwara*.

But Gita does not appear to divide the devotees into the categories of Bhakta and Yogin. It looks at both of them as but one i.e. the Bhaktas are the Yogins, and vice versa. The reply of the Lord to Arjuna's query is representative of this unequivocal stand of Gita.

Vyaktopasaka and Avyaktopasaka

Moreover, these *Bhaktas* or *Yogins*, whoever they are, (mainly referred to in *Shlokas 12-1 to 7, Gita*), follow the *Yoga* that is prime to the sixth chapter of *Gita* i.e. the *Pantharaja*. They are *Ananya*, have unwavering faith in the *Lord*, and are always wedded to the *Parama Swaroopa* of the *Lord*. They have renounced all the *Karmas*, in the fashion of *Gita* i.e. without desisting from doing any *Karma*. Their *Antahkarana* lacks any, and all, desires. They are in full control of their senses. They behave with equanimity towards all the *Bhootas*.

Considering these aspects, both the *Vyaktopasakas* and the *Avyaktopasakas* are their kinds i.e. the *Bhaktas*. Both attain to the *Parama Pada*, but the *Sadhana* of the *Vyaktopasakas* is simpler and easier than that of the *Avyaktopasakas*. We have already noted what the *Lord* says about the *Sadhana* of the latter being fraught with great distress and difficulties.

Some critics opine that out of the two paths of *Sankhya* and *Yoga*, the followers of the *Sankhya/Jnana-marga* are termed as the *Avyaktopasakas* here. *Shrimat Shankaracharya* upholds this view. He has defined the *Yoga-marga* as the *Karmayoga*. Saint *Dnyaneshwar*, too, says that the *Avyaktopasakas* worship the *Lord* with the '*Soham-bhava*', whereas the others are the *Bhaktas* i.e. *Vyaktopasakas*. (*Dny, Ovis 12-32 and 33*).

In describing the former, he reveals that they are the *Yogins* who follow the path of the *Kundalini-yoga*, but devoid of *Shraddha*. (*Dny, Ovis 12-40 to 74*) Therein, he describes the *Kundalini Yoga* in a nutshell. But we will not go into it since we have already looked it in great details.

Saint *Dnyaneshwar*, however, is specific about a point in this connection. He regards that there are two kinds of *Yogin*, one that follow the path of *Bhakti* while engaged in *Yoga*; and the others who do not take up to

Ishwara-pranidhana, but rely on the *Yogic* processes alone to achieve their objective. He clarifies that those latter who practice *Yoga* without *Bhakti* find it almost impossible to attain the goal.

He gives various instances of the difficulties in their path like the *Riddhi-Siddhis*, enticing by the Gods and Goddesses with tall promises of heavenly pleasures, etc., the difficulties of *Pratyahara*, etc. and worst of all, meditation/*Dhyana* upon the intangible that is not humanly possible without the help of the *Ishwara Himself*, or the *Guru's* benediction. The latter *Yogins* purposefully avoid this, thinking themselves quite capable of doing without these. Their *Yoga* is the storehouse of pains and sorrows untold.

Answer to Arjuna's Query

From the foregoing, the answer to *Arjuna's* query about who is the superior *Yogin* amongst the *Ananya Bhaktas*, and the *Bhaktas* attracted to the *Avyakta*, becomes clear. *Dnyaneshwar* says that those who follow the path of *Yoga*, and attempt the *Dhyana* of the *Avyakta*, and do not pay any heed to the *Saguna Bhakti*, even if they attain their goal, it is fraught with great difficulties on their path.

He has used specific words in this context - *Yoga* without *Bhakti*'. This must be understood. He means that the *Dhyana* of the *Avyakta* is the *Yoga* without *Saguna Bhakti*. To meditate upon the *Avyakta* may not be totally impossible for the embodied souls, but it is fraught with great difficulties. The way is the same in either case - that of *Yoga*. (*Dny*, *Ovis* 12-40 to 58). It is exactly similar to the *Pantharaja* in respect of the *Kundalini* and other processes, except for *Bhakti*.

It is hinted here that the *Alambana* for *Bhakti* has to be of the *Saguna Sakara*. The *Alambana* of the *Nirguna Nirakara* is not possible to maintain. Hence, attempting that kind of the *Alambana*, or trying to do the *Yoga Kriyas* like the *Asana*, etc. without *Saguna Alambana* and on one's own strength cannot help in attaining to the *Paramatman*.

Incidentally, another word used in *Dnyaneshwari* in this context is '*Abhakta*'. It could be taken to mean those who do not wish to renounce their *Ahankara*, and unite with the *Ishwara*. It indicates that such *Abhaktas* do not practise the *Yoga* for its original purpose of uniting with the *Paramatman*. They attempt the *Yoga* to become the equal of *Him*, and independent. If we take this meaning of the word '*Abhakta*', it tunes in to the intent of the *Lord* very well. They, however, will attain their goal someday, as promised by the *Lord* in *Shloka*, 6-44, *Gita*, that even a simple

enquirer of *Yoga* transcends the *Shabda-brahman*. But it will take a much longer time, and after facing great difficulties.

We may note here that *Patanjali* has not prescribed any particular object for the *Dhyana*. He simply points out to the *Ishwara-pranidhana*, and any other suitable *Dhyana*, to one's liking, while at the same time, implying that the *Dhyana*, as commended by the fraternity of *Yogins* and the masters (*Abhimata-dhyana*), is recommended.³³³ Even if *Patanjali* does not directly recommend the *Dhyana* of the *Ishwara*, it is seen from *Pys* that the *Yoga Sadhana* becomes fruitful easily, and the difficulties in the path are removed, by the *Ishwara-pranidhana*.

Whatever be the views on this matter, it is but certain that both *Lord Shri Krishna* and *Saint Dnyaneshwar* are telling us that for those *Yogins* who follow the *Upasana* of the *Avyakta* (*Avyaktasakta-chetasam*) i.e. not following the path of the *Ishwara-pranidhana*, or the *Abhimata-dhyana*, it is difficult to achieve their goal. Such *Yogins*, too, experience the *Kundalini* phenomenon as seen from *Dny*, *Ovis 12-46 to 58*. The same tally exactly with the *Pantharaja's Kundalini* processes.

Bhakti and Yoga

Saint Dnyaneshwar says in the sixth chapter of *Dnyaneshwari* that the *Yoga* is the easiest to follow. However, from the above discussion, it looks to be difficult for those without *Bhakti*. How will the Saint call the *Yoga* easiest at one place, while at another place, call it difficult? But some of the *Bhakti* School proponents have used the *Shlokas 12-3 to 5, Gita*, to deride the classical *Yoga* methods and systems, especially of the *Kundalini Yoga*. The hollowness of their diction is exposed by what the Saint says in *Dnyaneshwari* as above. *Shri Baba Maharaja Arvikar* has shed enough light on this matter and the readers may refer to it. (*Divyamritadhara, Marathi, pages 480 to 482, Ovis 12-59, Dny*).

The clear meaning is that the Yoga without Bhakti is difficult. The only difference between the Pantharaja and this Yoga is whether it is with the Ishwara-pranidhana, or otherwise. All the Kriyas, including their order, and the Kundalini process, are the same in the two Yogas. (Dny, Ovis 12-40 to 58).

The lack of the *Ishwara-pranidhana*, the impossibility of the *Dhyana* of the *Avyakta*, and the avoidance of the *Riddhi-Siddhis* being difficult, *Saint Dnyaneshwar* holds in lower esteem the *Yoga* in the twelfth chapter of *Dnyaneshwari*. The *Dharana-Dhyana-Samadhi-Samyama* on the *Avyakta* is the most difficult to attain. And the worst of all, even if the *Yoga* without *Bhakti* fructifies, the achievement is the same as that of the *Yoga* with

Bhakti. Hence, it is seen that both, *Lord Shri Krishna* and Saint *Dnyaneshwar*, are recommending *Yoga*, that, too, the classical one of the *Kundalini*, coupled with *Bhakti*. In short, they are upholding the *Pantharaja* as the best *Yoga* method.

In spite of the above, many scholars and pundits of the *Bhakti* Schools have raised a lot of controversy about the *Yoga (Pantharaja)* because of misinterpretation of the words like *Bhakta*, *Bhakti*, *Yoga* and *Yogin*. We will close this topic after looking into Saint *Dnyaneshwar's* take upon the matter.

Kundalini Yoga Not Difficult

Saint *Dnyaneshwar* praises the *Sadguru* in the beginning of the twelfth chapter of *Dnyaneshwari*. He gives various instances of what the *Guru* does for the disciple. In it, he recounts all the important steps of the *Kundalini-yoga* as being due to the *Guru's* grace. The disciple attains them without any difficulty e.g. *Soham-siddhi*, *Kundalini Kriyas*, *Samarasya*, *Seventeenth Kala*, *Anahata Nada*, *Samadhi* and enlightenment, etc. All these states are of the *Pantharaja Yoga*.

It is seen from the said *Ovis*, *Dny*, that the *Pantharaja* is the *Kundalini Yoga*, based upon *Guru-kripa*, and *Saguna Dhyana* of the *Ishwara* or the *Guru*. In the sixth chapter of *Dnyaneshwari*, the dictum was to meditate upon the *Sadguru* at the commencement of the *Yoga*. (*Dny*, *Ovi 6-186*). If the *Yoga* were most difficult, why Saint *Dnyaneshwar* would uphold it? Hence, one has to agree that the *Yoga Sadhana*, and in particular, that of the *Kundalini Yoga*, is not difficult, if taken up with the approval of the *Guru*, and based upon the element of the *Ishwara-pranidhana*. It is interesting to note that the Saint calls the *Kundalini Yoga*, aka *Pantharaja*, as the *Bhakti-patha*. (*Dny*, *Ovi 12-75*).

Pantharaja Sadhana-krama

We have discussed in much detail the *Pantharaja*. From it, we note that the prominent features of it are as follows:

Karma, Jnana and Bhakti; Awakening of the Kundalini; Laya-yoga Sadhana; Shiva-Shakti-samarasya; Ananya (Saguna) Dhyana i.e. The Ishwara-pranidhana of Pys; Surrender to the Sadguru and following his dictum on Yoga; Outer facets of the Ashtanga-yoga viz., Yama-Niyama-Asana-Pranayama-Pratyahara, and the inner facets viz., Dharana-Dhyana-Samadhi with the Samyama; Yoga Kriyas based upon the Chakra-Nadi system and the undisputed prime importance of the Kundalini; etc.

Even if the *Yoga Sadhanas* may differ, there is similarity in the processes. In fact, one has to pass through the gates of the *Kundalini Jagadamba*, even if following any other path. For the *Dhyana* to be simple and easy, one has to take recourse to 1. Surrendering the *Karmas* to the *Ishwara*, along with their fruits; 2. *Saguna Ananya Dhyana* i.e. *Bhakti* (*Saguna-Ishwara-pranidhana*); 3. The conviction that the *Swaroopa* of the *Ishwara* that is to be attained as being *His Jnana-swaroopa*.

More of these details and their coordination remains to be seen. That will be the topic of discussion while dealing with the *Krama-yoga* from the eighteenth chapter of *Dnyaneshwari*.

Saint Dnyaneshwar's Abhangas on Yoga

We have already understood the *Yogic* processes and related matter much in details in the foregoing discussion in this work. Special attention of the readers is also invited to the book by this author, a complementary to this series on *Yoga of Gita*, by the title '*Autobiography Of A Natha Siddha Yogin - A Mystic's Travails*'.

The readers, who have not yet read it, are advised to read it for the first-hand experiences of *Yoga* of this author. It contains diverse information on *Yogic* matters and *Yoga* science, in the light of the author's own understanding from experiences in *Yoga*. In particular, they are advised to refer to various topics related to the *Yoga-shastra* from it.

We have not yet tapped another very important source for clarification and details of the *Yogic* matter. It is the *Abhangas* on *Yoga* by Saint *Dnyaneshwar* that are a rich source of information and insight into the subject matter. They shed light upon the mysticism of *Yoga* and the *Pantharaja* of *Dnyaneshwari*. Let us have a close look into their contents.

There are about 110 such *Abhangas* in his literature. Although it is not possible to look at each and every such *Abhanga*, we will attempt to gather the gist of important aspects of *Yoga* from them to help us understand the *Kundalini Yoga* (*Pantharaja*) principles and tenets better.

Yoga-chakras (3)

Pantharaja, Yoga-chakras and Saint Dnyaneshwar's Abhangas

We had earlier mentioned briefly about the views of *Dr. K.R. Joshi*, *Dr. B.T. Shaligram* and *Dr. V.S. Valimbe* on the *Yoga-chakras*/places like *Trikuta*, *Shrihata*, *Golhata*, *Auta-peetha*, *Bhramara-gumpha*, and *Brahma-randhra*, that we come across in Saint *Dnyaneshwar's Abhangas*

on *Yoga*. That time, it was also mentioned that we would like to see whether we can coordinate these *Chakras*/places from his system of *Yoga* with other systems of *Yoga*. Let us now see that issue, and also further analysis of the *Pantharaja*, and the experiential arena of the Saint on *Yoga*.

In the background of this matter are almost 1100 known *Abhangas* of the Saint. We are going by the *Abhangas* from the book of Dr. P.N. Joshi³³⁴ and where necessary, references to his *Abhanga* numbers will be given. However, we will interpret the *Abhangas* in our own style, in the present context of our subject, and would not follow Dr. P.N. Joshi in that respect. The *Abhangas* of the Saint are given in the book (ibid) under Sr. Nos. 723 to 841.

Dr. Joshi appears to be of the view that the *Trikuta*, *Shrihata*, *Golhata*, *Auta-peetha*, *Bhramara-gumpha*, and *Brahma-randhra*, are the *Chakras* in the *Brahmanda*; and the *Mooladhara*, *Svadhishthana*, *Manipura*, *Anahata*, *Vishuddhi*, and *Ajna/Agni Chakras*, are the *Shat-chakras* of the *Pinda*.

At the top of all, is the *Sahasradala Chakra* which is the home of the *Paramatman*. It is also named as the *Trikuta*, and *Meru-shikhara/Shikhara*. The *Seventeenth Jeevana-kala*/the lake of *Amrita* is at that place. The *Paramatman* residing there is in the form of the blue-coloured brilliant *Bindu*, which the Saints call their *Krishna/Vitthal*. We do not endorse this view in totality. Let us just note the views as above of Dr. Joshi and proceed ahead. (*Abhanga*, 732, *Abhangamala*, op.cit.).

Saguna and Nirguna

We have earlier deliberated in details about the query of *Arjuna* on the subject of the *Saguna* (*Vyakta*) and the *Nirguna* (*Avyakta*) *Dhyana*, in the context of the opening *Shloka* of *Gita's* twelfth chapter. Saint *Dnyaneshwar* says about the matter in *Abhanga* 732, that the view that the *Saguna* and the *Nirguna* are different *Swaroopa* is invalid. The dark-complexioned *Saguna Brahman* appears before the *Yogins* in *Dhyana* in the form of the blue-coloured *Bindu* (*Neela Bindu*). That is the *Krishna* and that is the *Vitthal*, *Himself*. The mind enchanted by the *Nirguna* sees this *Saguna Sakshatkara* of the *Brahman*.

When the '*That*' ('*Tat*') and '*You*' ('*Tvam*') *Bhavas* merge into the '*Asi*' (*are*) *Bhava*, i.e. the *Triputi* of the *Darshana* of the *Sadhaka* and the *Brahman* ('*You are the Brahman*' - '*Tat Tvam Asi*') disappears, the *Para-brahman* appears in this *Swaroopa* of the blue *Bindu*. That is the *Swaroopa* of the *Sadhaka* himself. This is the experience of the *Swaroopa* of the *Yogins*.

The state of the *Samadhi* could be the *Sasmita Samadhi*, since there is only 'Asi' state remaining. There are many references to the 'Neela Bindu' in the Saint's *Abhangas*.

At the End of Shoonya

The *Yogin* has this kind of *Darshana* when he achieves the *Kundalini* awakening, its ascension and further process, by way of the *Dharana-Dhyana-Samadhi*. On his way, there is the *Ajna Chakra* and the *Tritiya Netra*/(Third) Eye; and he gains the power of the *Extra-sensory perception*. The region of it extends right up to the end of the *Shoonya* and into the *Para-brahman*. The experience the *Yogin* gets is the *Para-brahman* - the *Shoonya* - shining in the form of the *Neela Bindu*. In it, the *Chaitanya* reposes.

The *Adi-guru* of the *Pantharaja* i.e. *Adinatha Shri Shiva* gave this experience of the *Neela Bindu* i.e. the *Atman* to *Adi Maya Umadevi*. Saint *Dnyaneshwar* says that he, too, got it by the grace of his *Guru* - Saint *Nivrittinatha*. This *Abhanga*, once again, establishes the central place that the *Pantharaja Sadhana* has in the *Yoga Sadhana* of Saint *Dnyaneshwar*; and that it is the true way to the *Swaroop Darshana*. (*Abhanga*, 733, *Abhangamala*, *op.cit.*).

Four Shoonyas

In another *Abhanga*, (734, *Abhangamala*, *op.cit.*), the Saint suggests that the *Yogin* experiences the *Jyoti-swaroop Darshana* in the *Neela Bindu*. (*Jyoti* = Flame, but in this context Light, *Prakash* also).

The path to it is sketched clearly in another *Abhanga* (735, *Abhangamala*, *op.cit.*). There are four *Shoonyas* in the *Yogin-deha* (*Linga-deha*). In the *Bindu*, there is the dark-blue *Parabrahman* and its expanse. This region is ahead of the *Ardha-matra*. The four *Shoonyas* are the *Trikuta*, *Shrihata*, *Golhata* and *Auta-peetha*. They represent respectively the *Sthoola Deha*, the *Sookshma Deha*, the *Karana Deha* and the *Mahakarana Deha*. *Sthoola Deha* = *Trikuta*; *Sookshma Deha* = *Shrihata/Shrilhata*; *Karana Deha* = *Golhata*; and *Maha-karana Deha* = *Auta-peetha*. That is the implication of this *Abhanga*.

Saint *Dnyaneshwar* says that discarding the three *Prakriti* (*Maya*) *Dehas*-the *Sthoola*, the *Sookshma* and the *Karana Dehas*, i.e. transcending the three *Shoonyas* of the *Trikuta*, the *Shrihata* and the *Golhata*, the *Yogin* should enter into the *Auta-peetha* related to the *Maha-karana Deha*; and experience the *Paramatman* residing at the *Brahma-randhra*.

That is the experience of Saint *Dnyaneshwar* and his *Guru*, Saint *Nivrittinatha*, also, and the way to the *Mahadakasha* is through the *Third Eye* over the *Ajna Chakra*. The four *Shoonyas* viz., *Auta-peetha*, etc. are in the *Ardha-matra* i.e. in the *Brahmanda*, above the *Ajna chakra*, as per this *Abhanga*.

Important Note: Shoonya-sthana

Mahamahopadhyaya Shri Gopinatha Kaviraja has explained about what the *Shoonya-sthana* is in the book³³⁵ (ref. pages 289 and 290, *ibid*). His view is that the specific centre of the expression of the *Chaitanya-satta*, which can also be called as the centre of *Shakti's* progression (*Descent*), is beyond the body, but it gets reflected in the body. That reflected centre in the body is known as the *Shoonya*. It supports the functions of the body. The *Chaitanya* can express itself through it in the world.

Truly stated, there is but one original *Shoonya* that is known as the *Maha-shoonya*. From it, the reflection of the *Moola Chaitanya* extends the domain of the *Shakti*. Even though there is but one *Shoonya*, it appears as many *Shoonyas* because of the *Prakriti* e.g. the *Satta* of the *Shoonya* is felt at the *Nabhi* (Navel region), *Hridaya* (Heart region) and the *Mastaka* (Head region).

Sahasradala and Brahma-randhra

Pada-Pinda-samarasya

There is the *Yoga-chakra* known as the *Sahasradala Kamala/Sahasrara/Sahasradala* in the *Chidakasha*. Saint *Dnyaneshwar* says about it in *Abhanga*, 736, (*Abhangamala*, *op.cit.*), that in the *Akasha* (*Chidakasha* and the *Mahadakasha*) that is seen in the *Third Eye*, the *Shoonya* and the *Chaitanya* meet each other. In this *Abhanga*, it appears that the term, *Shoonya*, is used to refer to the *Sushumna* and the *Kundalini*. The *Samarasya* of the *Shoonya* and the *Chaitanya* means the *Yogic* embrace of the *Shakti* and the *Shiva*.

The Saint further says that to understand the secretive references to the *Yogic* experiences, and the undecipherable language in which they are expressed, he surrendered to his *Guru*, *Shri Nivrittinatha* to understand it all; who explained it to him out of compassion. It was in the form of the experience of the revelation of its secret. It is the *Paramatman* who was thus revealed to him for which the *Mauni Tapasis* (penance, with the vow to not speak) wander around here and there. By merging with the *Kootastha* (The *Paramatman*, One that is stationed in the *Koota*), the imperfect (i.e. the human being) becomes endowed with perfection (i.e.

becomes the *Paramatman*). The *Yogins'* experiences recount the same story.

'*Imperfect*' ('*Apoorna*') also means the *Shakti/Kundalini/Jeeva*. '*Kootastha*' means *Shiva/Paramatman*. When the *Jeeva* merges into the *Shiva*, the '*Imperfect*' becomes '*Perfect*'. This *Abhanga* speaks of the *Pada-Pinda-samarasya* thus.

Kootastha

In *Abhanga*, 737, (*Abhangamala*, *op.cit.*), Saint *Dnyaneshwar* says that the *Kootastha Paramatman* resides in the *Brahma-randhra* of the *Sahasradala Kamala*. It is in the *Divine Space (Akasha)* where the *Seventeenth Kala* abides forever.

The '*Samana*' - '*Unmana*' - '*Amana*' are the *Sakala-Nishkala* states of the mind. The *Amana* is the *Seventeenth Kala*. In that state, the mind loses its character as '*Mind*'. That is the state of the mind in the *Seventeenth Kala*.

The Saint says that the brilliant bright *Darshana* that the *Yogins* witness in this state because of their faculty of extra-sensory perception is of the *Jyoti* of red, white, yellow and blue colours. In that *Jyoti (Light)*, there is the pristine *Paramatman*. This is the topmost secret his *Guru Shri Nivruttinatha* has revealed to him.

In the *Brahma-randhra* of the beautiful *Sahasradala Kamala*, the *Maha-karana Deha* abides in the form of a tiny morsel of light. The four significant petals in that *Kamala* are the four *Dehas* - *Sthoola*, *Sookshma*, *Karana*, and *Maha-karana* - represented by the four *Shoonyas*. Inside them, the dark-blue *Paramatman* reposes. The *Atman* is in the *Sahasradala-kamala* for certain. As such, the *Sadhakas* need not pursue any other path than what the Saint has recommended.

More on Pantharaja

Until now, we gained more information on the *Pashchima-marga* from the *Abhangas* cited above. This information is closely related to the *Pantharaja*. Hence, all the *Yoga Sadhakas* should carefully consider it. Mainly, to know what kind of *Yogic* experiences the *Sadhakas* get upon the *Pantharaja* path, one has to turn to the *Yogic Abhangas* of Saint *Dnyaneshwar*. The readers will be convinced of this as we examine more of his *Abhangas*.

On Shoonyas

Four Shoonyas and Maha-shoonya

In the Saint's *Abhangas*, as we have noted, there are frequent references to the four *Shoonyas* and the *Maha-shoonya*. It is already noted that the four *Shoonyas* are the representatives of the four states of the *Deha* viz., *Sthoola*, *Sookshma*, etc. Also, we know that the four *Shoonyas* are called the *Trikuta*, *Shrihata*, *Golhata*, and *Auta-peetha*, by him. (Ref. *Abhanga* 737, *Abhangamala*, *op.cit.*).

We had taken into consideration the views of *Dr. B.T. Shaligram*, *Dr. K.R. Joshi* and *Shri Swami Vishnuteertha Maharaja* on the places on the *Pashchima-patha* and the *Shoonyas* in the context of the thinking of *Pt. Gopinatha Kaviraja* earlier in this work. We had also seen the matter regarding the space and the places above the *Ajna Chakra*, along with certain chart/s, in this work, in '*Autobiography Of A Natha Siddha Yogin*' and '*Ishwara And Worship*', *Book-6, Onkara And Pranava - Vihangama Patha*.

We intend to also tally the information and the views seen in this context from time to time in this work with what Saint *Dnyaneshwar* records in his *Abhangas*. Meanwhile, let us recapitulate briefly the various views expressed by the scholars and the notable persons mentioned above.

Ajna Chakra and Niralamba-puri

The *Ajna Chara* (*Agni Chakra*) has two *Beejas* - '*Ham*' and '*Ksham*'. '*Ha*'*kara* and '*Sa*'*kara* are two petals of it, representing the *Hamsa-pada*. It is the place of the *Sayujya Mukti*. Its name is *Trikuti*, in another *Yoga* system. The '*A*'*kara*, the '*U*'*kara* and the '*M*'*kara* - the three *Matras* of the *Onkara* - are represented by the *Chakras* from the *Mooladhara* to the *Vishuddhi* and up to *Ajna Chakra*. The *Ajna Chakra* is at the juncture of the *Shabda-brahman* and the *Shoonya-brahman*. That junction is termed as the *Obstruction* of the '*M*'*kara*/the *Ardha-matra*, or the *Amatra* of the *Onkara*.

From above here is the region of the *Brahmanda*. The three main *Nadis* viz., *Ida*, *Pingala* and *Sushumna*, meet in this *Chakra*. Their symbolic names in the *Yoga-shastra* are respectively, the *Yamuna*, the *Ganga* and the *Sarasvati*. Owing to this, the *Ajna Chakra* is also known as the *Triveni-teertha* to the *Yogins* i.e. it is the confluence of the three holy rivers - the main three *Yogic Nadis*.

Pranava is the *Moola-beeja* of this *Chakra*. From there onwards, i.e. after the *Pinda*, the region ahead is regarded as that of the *Brahmanda* i.e. the *Pranava*. This *Pranava* is a term in the context of the *Yogic* terminology; and it is the same as the *Ardha-matra*. **The understanding that the *Pranava* means the *Onkara* is not applicable here. This region of the *Pranava* is also known as the *Niralamba-puri*.**

The term '*Trikuta*' is applied to various places. It was pointed out earlier that many a times, the term '*Ajna Chakra*' is applied to the entire region of the *Ajna Chakra* and beyond, without differentiating between the two regions.

Various Opinions

The places within the *Niralamba-puri* are as follows:

1. Vishnuteertha Maharaja: *Ajna* → *Bindu* → *Ardhendu/Ardha Chandra* → *Nirodhika* → *Nada* → *Nadanta* → *Shakti* → *Vyapika* → *Samani* → *Unmani* → *Pratishthta* → *Guhya Chakra* → *Sahasrara Chakra* → *Brahma-randhra*.

2. Pt. Gopinatha Kaviraja: *Ajna* → *Bindu* → *Ardhendu/Ardha Chandra* → *Rodhini* → *Nada* → *Nadanta* → *Shakti* → *Vyapika* → *Samana* → *Unmana* → *Maha-bindu* → *Brahma-randhra*. In his opinion, the paths to the *Sahasrara* and the *Brahma-randhra* are different. However, we have already dealt with that matter in this work above, in '*Two paths from Ajna Chakra*' and '*Integration and Coordination of Various Views*'.

3. Sir John Woodroffe (Arthur Avalon) (Ref. *The Serpent Power*): *Ajna* → *Bindu* → *Bodhini* → *Nada* → *Maha-/Nadanta* → *Vyapika* → *Samani* → *Unmani* (oriented to the *Shiva-tattwa*) → *Sahasrara Chakra* → *Brahma-randhra* → *Para-bindu* (*Parama Shiva*). He has expressed in the same text (on page 143, *ibid*) that in the *Lalita-sahasranama*, the *Vyapika* is bifurcated into two stages of *Shakti* and *Vyapika*, but he does not agree with it. This is a subject of hypothesizing.

View according to Saint Dnyaneshwar

Pt. Gopinatha Kaviraja opines that the *Bindu* is the *First Shoonya* (*Prathama Shoonya*). On collating this view with the other views of *Dr. K.R. Joshi* and others as above, the following position emerges: If we agree to *Pt. Gopinath Kaviraja* that the *Vyapika/Vyapini* is the *Fourth Shoonya*, and the *Unmani*, the *Fifth Shoonya*, then for the *Second* and the *Third Shoonyas*, we will have to consider the stages from the *Ardha-bindu* to 1. *Nadanta*, or 2. *Shakti*.

According to Saint *Dnyaneshwar*, there are five *Shoonyas*, including the *Maha-shoonya*. As per *Pt. Kaviraja* and others, from the region of the *Bindu* to the *Maha-shoonya*, or the *Maha-bindu*, there would be six *Shoonyas*. It means that if we regard the *Trikuti* as the *First Shoonya*, there are six more *Shoonyas* ahead. According to these scholars, however, the *Shoonya-sthanas* are as follows: 1. *Bindu*, 2. *Nirodhika*, 3. *Nadanta*, 4. *Vyapika* and 5. *Unmani*.

Saint *Dnyaneshwar* indicates in *Abhanga*, 735, (*Abhangamala*, *op.cit.*), that there are the four *Shoonyas* - *Trikuta*, *Shrihata*, *Golhata*, and *Autapeetha*, before the *Maha-shoonya*. These opinions can be reconciled with each other if the *Third Shoonya* of *Pt. Gopinatha* et al is not reckoned in the four *Shoonyas* by the Saint.

It would then be that the *Shoonyas* are as follows: 1. *Prathama Shoonya - Trikota (Ajna Chakra)*; 2. *Dvitiya Shoonya - Bindu - Shrihata*; 3. *Tritiya Shoonya - Vyapika - Golhata*; 4. *Chaturtha Shoonya - Unmana - Autapeetha*; and 5. *Panchama Shoonya - Maha-bindu - Para-bindu at the Brahma-randhra - Maha-shoonya*. This reconciliation seems to be acceptable. *Pt. Kaviraja* says that there are many *Bindu-sthanas* in the *Yogic* body. The *Yogins* refer only to the main few. The knowledgeable *Yogins'* references to them indicates their importance in *Yoga*.

From the above, the following position emerges about the issue raised by *Dr. B.T. Shaligram* about the various *Chakras* viz., *Golhata*, etc. in his book (*ibid*).

Out of the said *Chakras*:

1. *Trikuta* is situated at the *Ajna Chakra*. It is also called the *Eye/Tritiya Netra/Third Eye*.
2. *Shrihata* is the name of the *Bindu* in the system of Saint *Dnyaneshwar*.
3. *Vyapika* is named *Golhata* in the Saint's system.
4. *Autapeetha* is the place of the *Unmani*.
5. The *Bhramara-gumph*a of the Saint's system is above the *Autapeetha* i.e. between the *Unmani* to the *Brahma-randhra* to the place of the *Parama Shiva*.
6. *Maha-shoonya* is the place of the *Paramatman* at the *Brahma-randhra*. The paths to the *Sahasrara* and the *Brahma-randhra* are not two. The *Brahma-randhra* is situated in the *Sahasrara Chakra*.
7. *Sahasradala Kamala* is another name of the *Sahasrara Chakra*. *Pt. Gopinatha* says that the *Chakras*, after *Vedha* (piercing) by the *Shakti* are named as the *Padma/Kamala*. Hence, '*Sahasradala Chakra*', and '*Sahasradala Kamala*', are the names of the same *Yogic Sthana*.

Tantra-shastra on Region Above Ajna Chakra

Earlier, it was mentioned that some view the region above the *Ajna Chakra* as being included in the said *Chakra* itself. Also, the region above the *Ajna Chakra* is categorized by some *Yogic* systems into the *Brahmanda*, *Satyaloka*, etc. There are other views that differ slightly from these views. Some *Yogins* refer to the entire region above the *Ajna Chakra* variously by the terms *Brahma-randhra*, *Sahasrara Chakra*, *Sahasradala-padma*, etc. Some *Yogins* like *Guru Gorakshanatha* state that there are the other *Chakras* viz., the *Talu Chakra*, the *Akasha Chakra* and the *Brahma-randhra Chakra*/Nirvana *Chakra* in the said region.

In the view of the *Tantra-shastra*, the order of the *Chakras* and places from the *Ajna Chakra* onwards is as follows: *Ajna* → *Manashchakra* → *Niralamba-puri*, having seven sub-divisions viz., [(*Bindu*) → *Nibodhika* (*Nirodhika*) → *Nada* → *Nadanta* → *Vyapika* → *Samani* → *Unmani* (abode of the *Ishwara*)] → *Shankhini-vivara* → *Sahasradala-padma* → *Hamsa* (*Jeevatman*) → *White coloured Lotus of 12 petals* (In it, the A-K-TTh triangle, in it the Amrita-sagara - Mani-dveepa → in it the Nada and the Bindu and the Mani-peetha → in it Kama-kala triangle, → in it the Guru/the Parama Shiva) → after the Parama Shiva, the Soorya-mandala and the Moon (Chandra) → above it, the Chandra-mandala (in it, the Shodashi/Ama-kala and the Nirvana-kala, the Para-bindu, and in the last, the Sarvatman and the Brahma-pada) → *Above the Chandra-mandala, Mahavayu* → *Brahma-randhra* → *Maha-shankhini-vivara* → *Visarga*. (Ref. pages no. 143, 144, 419 and 453, 'The Serpent Power', *ibid*).

Let us understand some more *Abhangas* on *Yoga* of the Saint, in the light of the above.

Shoonya-brahman

The Saint says, in *Abhanga*, 740, (*Abhangamala*, *op.cit.*), that the *Nirvikara - Niranjana Poorna Brahman* is the *Maha-shoonya*. From it the *Trigunas* expand. It is the *Shoonya-brahman* that is the essence of the *Unmani* state. It is also the *Beeja* of the *Unmani* i.e. it is the state beyond the *Unmani*.

The *Soorya (Pingala)* and the *Chandra (Ida) Nadis* manifest out of the same *Brahman*; or it can thus be said that the states indicated by the terms, the *Soorya-mandala* and the *Chandra-mandala* that were cited above, arise from it. This *Shoonya Brahman* is poured into, and occupies, the inside of the '*Eye/Tritiya Netra*' of the *Trikuta*. This is what Saint *Dnyaneshwar* says he has understood first-hand from his *Guru Shri Nivrattinatha*. He desires to remain attuned to it forever.

Pantharaja in Abhangas

Those *Sadhakas* who desire to attain this *Jnana* should follow the *Pantharaja*, as indicated in the *Abhanga*, 741, (*Abhangamala*, *op.cit.*). Its essence is the *Laya* of the *Manasa*. By immersing the *Manasa* in the *Para-brahman*, one should attain the *Sakshatkara* of the *Atman*. For that, one should purify and elevate the entire *Chakra-Nadi* system, and perfectly purify the body-mind-*Chitta* apparatus. This process is achieved with the help of the *Kundalini* in the three-and-half-cubits long human body. One should attain the *Samarasya* of the *Pinda*, with the *Pada*. The entire *Brahmanda* is in the human body. One should attain the *Sakshatkara* of the *Atman* without delay. Saint *Dnyaneshwar* had attained it under the guidance of his *Guru* and advises the *Sadhakas* to attain it similarly.

Beyond Shoonya-Nirshoonya

The *Sakshatkara* of the *Niranjana Poorna Brahman* is attained after transcending the region of the *Shoonyas*. (*Abhanga*, 742, *Abhangamala*, *op.cit.*). In this *Abhanga*, Saint *Dnyaneshwar* shows with more clarity the extent of the region of the *Maha-shoonya*. The first three *Shoonyas* are the junctions of the four states of *Jagriti*, *Svapna*, *Sushupti* and *Turiya*; and the *Sthoola*, *Sookshma*, *Karana*, and the *Maha-karana Dehas*.

The region of the state of *Svapna* after that of *Jagriti* commences at the *Trikuti*. It extends up to the *Shrihata*, or the *Bindu*. The region up to *Trikuti* is of the *Sthoola Deha*; and that up to *Shrihata (Bindu)* is the *Sookshma Deha*. Hence, the *Trikuti* is the junction for transcending from the *Sthoola Deha* into the *Sookshma Deha*.

Similarly, *Golhata* is the junction for transit from the *Sookshma Deha* into the *Karana Deha*, and for transition from the state of *Svapna* into that of *Sushupti*. Thereafter, the *Auta-peetha* is the junction for transit from the *Karana Deha* into the *Maha-karana Deha*, and for transition from the *Sushupti* state into the state of the *Turiya*. ***The Unmani is the Auta-peetha. The region of the Turiya state extends from the Auta-peetha to the Sahasrara. It can be said that the extent of the Maha-karana Deha terminates at the Sahasrara.*** However, theoretically, the *Maha-karana Deha* extends up to infinity, as in Calculus terms of '*Limit tends to infinity*'. Hence, we have to conclude that the region of the *Maha-karana* is without any known boundary.

Hence, it is to surmise that the various places designated by the terms like the *Maha-shoonya*, *Brahma-randhra*, *Maha-bindu*, *Para-bindu*, and *Parama Shiva*, fall within the precincts of the *Maha-karana Deha*. When

this is understood, one is able to interpret certain *Abhangas* of Saint *Dnyaneshwar*.

Places/Sthanas/Junctures/Junctions/Chakras, etc.

At this point, let the reader clearly understand by what is meant by the words used in this work such as 'Places/*Sthanas*/Junctures/ Junctions/*Chakras*', etc. in the context of the *Yogic* path, *Sushumna*, and the other *Nadis*/*Yogin Deha*.

These are certain specific states that the *Yogins* experience in the *Kundalini* process. The *Yogins* also say that the *Kundalini* transits through/arrives at these places, having certain characteristics/ aspects/facets, etc. on the *Nadi* path, basically of the *Sushumna*. They are variously described by various the *Yoga* systems.

Primarily, these *Chakras*, places, etc. are drawn pictorially in the *Tantra-shastra* variously. Many *Sadhakas* mistake the depiction to be the actual view of the *Chakra*, etc. when one sees it/arrives there. But that is not exactly so. The pictorial depiction is just symbolic; and is not factual. This has to be borne in mind while reading such texts. Maybe, some of the *Chakras*, *Nadis*, etc. can appear in the depicted general form to some of the viewers when in the *Yogic* process, but that cannot be the rule.

Secret of Maha-shoonya

Taking into account the above background of the *Shoonyas*, we can understand the *Yogic* secret from *Abhanga*, 743, (*Abhangamala*, op.cit.).

One needs to have the *Sakshatkara* of the states within the four *Shoonyas*, and of the *Tattwa* that is beyond the *Maha-shoonya*. All of the four *Dehas* are made up of the same *Tattwa*; and the *Atman* that resides in them is also of the same *Tattwa*. However, even if that is so, the *Atman* is entirely different from the *Dehas*. Unless this is experienced, the *Sakshatkara* of the *Atman* does not take place. Saint *Dnyaneshwar* terms the end state (value at infinity) of the *Maha-shoonya* as the *Nirshoonya*.

He says that when the *Sadhaka* forges ahead of the four *Shoonyas* and the *Maha-shoonya*, he attains the *Parama Tattwa* i.e. the *Nija-vastu* (*Atman*). That state is the state of the *Laya* of all the *Triputis* of every kind: *Dhyata-Dhyeyya-Dhyana*, *Jnata-Jneya-Jnana*, *Drashta-Drishya-Darshana*, etc. The *Sadhaka* becomes one with the *Niranjana*. For him, this world illusion ends forever.

Saint *Dnyaneshwar* received this *Yoga* secret from his *Sadguru Shri Nivrittinatha*. He says that those *Yogins* who have experienced this state can only understand what he is saying. He urges the *Sadhakas* that the region of the *Nirshoonya* needs to be transcended to attain the ultimate *Sakshatkara* of the *Atman*. He desires that they should attain the state beyond the *Turiya*; i.e. the *Turiyatita* state - the state beyond the *Nirshoonya*. He says that one who has not experienced it has spent his life in vain pursuit. One who does not understand that the world inhabits in the *Shoonya* will not experience this ultimate *Sakshatkara*.

One who has this experience of the Shoonya has definitely gained the Atman. The *First Shoonya* is white-coloured. One sees the white *Jyoti* in it. The *Ardha-shoonya* is the region before the *Maha-shoonya*, and after the *First Shoonya*. It appears copper-yellow-coloured. ***The Maha-shoonya is blue-coloured.*** The *Neela Bindu* of the incarnate *Teja* of the *Avyakta* fills the universe and beyond, limitlessly. That is the experience of the *Yogins*. Saint *Dnyaneshwar* says that experiencing the *Shoonya* is the key to the *Jnana* of the *Brahman* (*Brahma-sakshatkara*).

Yogic Experiences

Avyakta to Vyakta

The stages of the experience of the *Shoonya* are revealed by the Saint in *Abhanga*, 744, (*Abhangamala*, op.cit.). We gain fresh insight into the matter of the *Vyakta* and the *Avyakta Swaroopa* that was discussed earlier in the context of *Arjuna's* query (*Shloka 12-1, Gita*). The revelation is of the *Vyakta Swaroopa*, but together with the *Avyakta*.

Saint *Dnyaneshwar* says that the *Avyakta* is what appears before the *Yogins* in the form of a point of light, in the shape of a *Masoora* (small-size brown-skinned lentils which are orange inside). At that time, the *Yogin* is standing in the outskirts of the *Ajna Chakra*. In the *Jyoti* that he witnesses in the *Bindu*, or the *Second Shoonya*, he has the *Darshana* of the *Saguna* form that he worships. That is to say that the *Avyakta* takes this *Vyakta* form.

When the *Yogin* attempts the *Dhyana* of the *Avyakta*, it appears in this form. But actually, there is neither the *Vyakta*, nor the *Avyakta*, in this *Darshana* because the *Swaroopa* of the *Para-brahman* is beyond the *Vyakta* and the *Avyakta* (*Vyaktavyakta-vilakshana*). This *Saguna Roopa* seen in the *Bindu* also disappears ***as the Yogin goes ahead; and as he transcends to the Nada, the Saguna form transforms into the Anahata Nada. This Anahata Nada gives him company up to the Maha-shoonya. When he***

reaches the Unmani, the transition from the Turiya state to the Turiyatita state commences. When the Turiyatita state is attained, it is the beginning of the real state of Yogic Jagriti. When it is attained, the Yogin reposes in the Sahasradala Kamala in the Yoga-nidra, in the storehouse of Great Bliss of the Atman.

Seventeenth Kala

The *Yoga-nidra* is so deep that the entire world vanishes in it. It is the *Maha-nidra* itself. There is neither the *Nada*, nor the *Bindu*, nor the *Kala*, nor the *Jyoti*. When Saint *Dnyaneshwar* experienced these emblems of that state through the grace of his *Guru*, *Shri Nivrittinatha*, he became immersed in the *Brahmananda*. The *Seventeenth Kala* then appeared in his *Antaryama*.

About it, he says in his *Abhanga*, 745, (*Abhangamala*, *op.cit.*), that it is impossible for the three great Gods - *Brahmadeva*, *Hari*, and *Hara* - to attain the *Seventeenth Kala* from which the *Amrita* of the *Unmani* flows. The mind can grasp anything; but even it cannot grasp this *Kala*. It cannot reach it even while dreaming. The Saint says that such *Seventeenth Kala* that is beyond the *Kalas* (*Kalatita*) and the *Space-Time* (*Dikkalatita*) has been attained by him, while in the *Dhyana* of the *Paramatman*, with the grace of his *Guru*, *Shri Nivrittinatha*; and he has now been enjoying the *Unmani* state ceaselessly since then.

It has to be mentioned here that there are states beyond the *Unmani*. *In the Turiyatita state also, there are many different states; but all of them are called by the Yogins as 'Turiyatita'; and many a times, simply 'Turiyavastha', or 'Unmani'.* In respect of the terms - '*Ajna Chakra*' and 'the region of the *Ardha-matra*', we have seen their usage being made very loosely, non-specifically, and in an all-inclusive way, by the general *Yogins*. Similar is the usage of the term '*Unmani*'. In the *Yoga-shastra* and amongst the *Yogins*, this type of usage is customary, though it may not conform to the modern scientific norms.

Unless the student and the *Yogins* understand this matter of usage of terms, it will be very difficult to unravel the real meaning of the compositions like the *Abhangas* of Saint *Dnyaneshwar*, and others, on *Yoga*. This is the actual case of the terms used by the Saint, like the *Trikuta* and the *Golhata*, the *Shoonya*, the *Maha-shoonya*, and the *Nirshoonya*, etc.

The Cave of Akasha

Abhangas, 746 and 747, (*Abhangamala*, *op.cit.*): Saint *Dnyaneshwar* says in these *Abhangas* that in the cave of the *Akasha*, the show of the *Brahmanda* goes on. Life goes on supported by it. The *Pranas* desert from

the body in it. *One attains the 'Soham-bhava' after entry into it, on achieving the Samarasya of the Prana and the Apana, of the Ida and the Pingala, by the Kundalini Shakti; and transcending the Ajna Chakra.*

When the state in which the 'Soham-bhava' is abated, the *Shat-chakras* viz., the *Mooladhara*, etc. do not continue to exist. In that state, the *Niranjana*, the *Blissful Atman* is filled in everywhere. When the *Sadhaka* recognises that *Niranjana* by the witness-awareness (*Sakshi-bhava*) that is beyond the *Soham-bhava*, the distinctness between the *Atman* and the *Paramatman* no longer exists. The *Dwaita* between the *Jeeva* and the *Shiva* ceases to exist. The *Bliss* knows no bounds. *When the Yogin reaches the boundary of the Seventeenth Kala, he starts enjoying the youth and the beauty of the Unmani state.* The Saint says that to attain that state, be steadfast in *Yoga*; and merge the mind into the '*Cave of the Akasha*'. That is the way to attain the *Brahman* quickly.

In this context, probably *what the Saint calls as the 'Cave of the Akasha' (Akasha-gumpha) is the Bhramara-gumpha; because from it, the region of the Paramatman (Sad-vastu) commences.* As per our understanding about the usage of the *Yogic* terms, various terms like *Ajna Chakra*, *Sahasradala Kamala*, *Golhata*, *Kolhata*, *Trikuti*, *Bhramara-gumpha*, *Brahma-randhra*, *Shoonya*, *Maha-shoonya*, *Turiya*, *Turiyatitavastha*, *Mahakarana-deha*, *Nayana (Netra, Third Eye)*, *Onkara*, *Pranava*; *Akshara*, *Chidakasha*, *Gagana*, *Gagana-mandala*, *Mahadakasha*; and other terms with '*Akasha*', or '*Gagana*' prefix or suffix; and many other terms are used in the specific sense (specific, exclusive), as also extensively (non-specifically, all-inclusively, broadly).

Number of Chakras and Pashchima-marga

For those debating how many *Chakras* there are, whether six, nine, or other in numbers, Saint *Dnyaneshwar's Abhanga*, 748, (*Abhangamala*, *op.cit.*), provides food for thought and ever-more-debates. He says that above the *Ajna Chakra*, there is the *Dashama-dvara*. There is an easy way to reach it. In the *Ādhāra*, the *Prana* and the *Apana*, abide. They sport in the place, four finger-widths-wide (i.e. *the space between the anus and the genitals - perineum*).

They should be taken to the place at the navel, six finger-widths above the genitals, in the lotus known as the *Manipura Chakra*. Then they should be taken to the *Vayu-chakra*, known as the *Anahata*, near the heart (*Hridaya*). Thereafter, they should be thrown above the *Agni-chakra*, at the *Bhrookuti*, that is shining with light.

In that place, there is the *Nayana* (*Eye, Bindu, Tritiya Netra*). One should take the *Pranas* above that. **Finally, they should be taken to the *Brahma-randhra* (i.e. the *Dashama-dvara* in the *Sahasradala Kamala*) which emits the waves of blue light.** Saint *Dnyaneshwar* says that all should understand this process of the *Pranayama* that is narrated in this *Abhanga*, because it has unfathomable depth of meaning.

Whether the debaters upon the number of *Chakras* are satisfied with this narration of the Saint, or not, we see the *Pantharaja* in it again through his revealing speech. With this narration, the views of *Shri Baba Maharaja Arvikar, Pt. Gopinatha Kaviraja*, and others, that there are two different paths to the *Brahma-randhra* and the *Sahasradala*, become void of any substance. Saint *Dnyaneshwar* has most clearly delineated the pathway to the *Brahma-randhra* which he says is in the *Sahasradala Kamala*.

Also, though there are debatable views in the *Yogic* literature and maybe, in any *Abhangas* of other Saints, we note that, here, Saint *Dnyaneshwar* calls the *Brahma-randhra* as the *Dashama-dvara* in unequivocal terms. This concurs with the general view of the *Yogins'* community.

Authentic Information on Yoga

We get such authentic information on *Yoga* from Saint *Dnyaneshwar's* literary compositions. It is a real pleasure to have it. From his *Abhangas* that we are going through, it helps us understand clearly that **the real *Sadhana-marga* is that of *Yoga*, and basically, the *Pantharaja*, aka *Kundalini Yoga*, as he reveals in *Dnyaneshwari* and these *Yogic Abhangas*.** We are grateful to him for this revelation. It will be very helpful to go through all of his such *Abhangas* on *Yoga*.

Such *Abhangas* on *Yoga* are more than one hundred. Taking stalk of them all is going to be a prolonged effort. But the *Sadhaka* should not shun the *Sadhana*, even if prolonged; and for the *Yoga* itself, perseverance is utmost necessary for success. Hence, we ought to persist in our efforts to learn more about *Yoga* from these *Abhangas*. Let us pray to Saint *Dnyaneshwar* to grant us the perseverance, continuity, and firmness, for completing this project and to proceed further.

Unmani and Turiya

Elixir of the Seventeenth Kala

The fruition of *Yoga* is in the attainment of the *Seventeenth Kala*. We have had a glimpse into it in *Abhanga*, 745, (*Abhangamala*, *op.cit.*). To

understand more about this *Kala*, we need to know more of the *Yoga* science.

The term '*Kala*' is used in the present context to a fraction of the mind i.e. its faculties. There are other meanings of this term in the *Yoga-shastra*. In the *Pantharaja Sadhana*, there is gradual *Laya* of the perceptive power of the mind, as its *Laya* progresses. The perception of the mind is of two kinds: general (normal) perception, and extra-sensory (*Atindriya*) perception.

The two kinds of perception together are deemed to make the three and half Matras of the Consciousness. The extent of the Laya of the mind is known as Matra, in this context. Three and half Matras is the extent of the fullness of the mind. The Jagrita, the Swapna, and the Sushupti states are each counted as one Matra i.e. in all three Matras. The Turiya state is counted as half a Matra (Ardha Matra). Thus, the three and half Matras are accounted for.

The three and half *Matras* imply the *Holistic Consciousness/Perception*. The three *Matras* of the mind are known by the names '*A'kara*', '*U'kara*' and '*M'kara*'. With their *Laya*, the *Laya* of the faculties of general (normal) perception/consciousness takes place; and the mind transcends the *Ajna Chakra* to rise above it. What remains of it is just equivalent to the half *Matra*. The further course of action is to take it onwards by the *Laya-krama*. ***The Bindu is the representative place of the Ardha Matra. When at it, the faculties of the mind of the extra-sensory perception become fully operative.***

The faculty of the *Atindriya* consciousness (extra-sensory perception) is regarded as equal to fifteen *Kalas*. These are likened to the waxing and waning phases of the Moon. Just as the Moon goes through the cyclic waxing and waning by its phases, the mind goes through the resurgence and the *Laya* by its *Kalas*. ***In the Bindu, all the fifteen Kalas are reflected.*** In the onward places like the *Ardhendru*, *Rodhini*, etc., the fifteen *Kalas* exist but their *Matra* goes on reducing i.e. the power of perception goes on diminishing.

As the *Kalas* become emaciated, their proportion goes on halving in *Matra* at each subsequent place viz., *Bindu* - 1/2 *Matra*, *Ardhendru* - 1/4 *Matra*, *Rodhini/Nirodhika* - 1/8 *Matra*, *Nada* - 1/16 *Matra*, *Nadanta* - 1/32 *Matra*, *Shakti* - 1/64 *Matra*, *Vyapini* - 1/128 *Matra*, *Samana* - 1/256 *Matra* and *Unmana* - 1/512 *Matra*. That is in the proportion of the *Laya* of the mind at each place as above.

As the *Laya* progresses, the *Matra* of the Mind goes on reducing from 1/2 to 1/4, to 1/8 and so on to 1/256, .., etc. ***But the Kalas remain as they were***

i.e. fifteen in all, at every place in the region from the Bindu to the Unmani. Since, only 1/512 fraction of the mind is in the *Unmani*, the capacity of the mind to experience the *Kalas* (faculties) is indeed fractional. Also, because this entire region of the *Ardha Matra* comes under the faculty of extra-sensory perception, the mind is in the state of the *Turiya*. Hence, the fifteen *Kalas* in the *Unmani* state are as good as nought.

In the *Unmani*, there is yet one more latent *Kala*. It is the Sixteenth *Kala* that gives the taste of the bliss of the *Amrita-kala* that actually is in the *Paramatma Tattwa*. When the *Sadhaka* enters into the state of the *Turiyatita* from *Unmani*, he attains the *Amrita-kala* itself. The *Amrita-kala* is called the *Seventeenth Kala* by Saint Dnyaneshwar.

However, some *Yogins* do not subscribe to this view of the Saint. They regard that the *Amrita-kala* is the Sixteenth *Kala*. It is also called the *Ama-kala*. This view has to be treated as the approximation the *Yogins* do about using various terms, and of naming the various states, not in the exact sense but in a vague, inclusive manner. Practically, calling the *Seventeenth Kala* as the Sixteenth does, in no way, affect the experience of it.

In this way, the fifteen *Kalas* are of the mind. the *Seventeenth Kala* is that of the *Chaitanya*. The Sixteenth *Kala* is at the juncture of the mind and the *Chaitanya*. We had earlier seen the '*Manasa and the Improvised Diagram of the Order of The Genesis – 2*', under *Laya-yoga*, *Patanjala-sootras* and *Genesis*, in this work. It may be recalled that then we had taken into account the relationship of the mind with the *Chaitanya* and the *Vishva* (world). Also, some analysis of the process of the *Laya* of the mind was then done.

Note on Nada-Bindu-Kala-Jyoti

The narration as above on '*Kala*' is made by taking a certain meaning of the term '*Kala*'. The term, however, is used in different senses by the *Yogins*; e.g. *In every Chakra, from the Tantrika viewpoint, there are three constituents (Amshas). They are - Matrika, Nada and Bindu.* The experiential aspect of the *Matrikas* is called the *Kala*. (Ref. Pt. Gopinatha Kaviraja, *Shakti ka Jagarana aur Kundalini*, Hindi, page 194).

It is in the same sense as that of Pt. Gopinatha that Saint Dnyaneshwar has used these terms in Dnyaneshwari when he says that during the final ascension of the Kundalini, its state is devoid of the Nada, Bindu, Kala and Jyoti. Jyoti, in this context, means the Amsha of the Jeevatman in a given Chakra. It exists in every Chakra.

It means that in every *Chakra*, there is the *Amsha* (presence) of the *Jeevatman* (*Chaitanya*) and the *Kundalini*. Because of their presence, each *Chakra* is able to function as required. When the *Bhedana* (*Jaya*) of any *Chakra* is effected, the *Laya* of all these *Amshas* in the *Chakra* takes place in the *Kundalini*. These *Amshas* are present as the subdivisions of *Bindu*, *Nada*, and *Kala*, in the region of the *Ardha Matra*. It is their portion that pertains to the extra-sensory perception. The *Jyoti* is reflected in the *Ardha Matra* in the form of the *Parama Jyoti*. This is the knowledge based upon the *Yoga-shastra* and the experiences of the master *Yogins*.

Auta-peetha

The reflection of the relation between the mind and the *Vishva-chaitanya* is seen in the narration on the *Kalas* above. After the discussion on the *Seventeenth Kala*, let us savour the flow of the *Amrita* from it from the *Abhanga*, 749, (*Abhangamala*, *op.cit.*), of Saint *Dnyaneshwar*.

The *Auta-peetha* is the *Fourth Shoonya* in the *Yogic* system of the Saint. The *Yogin* is in the state of the *Unmani* there. The general term - *Unmana* of the *Yogins* - is this *Auta-peetha*. We have already noted that the region of the *Maha-shoonya*, the *Fifth Shoonya* of the Saint's system, is thereafter.

In this *Abhanga*, Saint *Dnyaneshwar* speaks about a *Yogin* who is drinking the milk of the cow that is at the mountain of the *Auta-peetha*. The *Cow* on the mountain of the *Auta-peetha* is the symbolic representation of the *Seventeenth Kala* in the *Maha-shoonya*. Its milk is the *Amrita* (*Elixir*) that flows from the *Amrita Kala*. Drinking and savouring it, the *Yogin* becomes extremely satisfied and blissful.

Saint Dnyaneshwar has called the Amrita flowing from the Seventeenth Kala as the milk of the Guru-mother, in the beginning Ovis of Dnyaneshwari. By drinking it, the *Yogin* attains the state of equanimity towards all the beings in the world. He is rid of all the desires and longings for worldly objects forever.

He says that ***by meditating upon the Ajna Chakra at the Bhroo-madhya and by persistent Yogabhyasa, the Yogin should enter into the state of the Unmani to attain this Seventeenth Kala;*** and gain the equanimity of the *Buddhi* that shows the *Adwaita* between the *Vishva* and the *Paramatman*. ***He bows before the Adimaya Parameshwari - the Seventeenth Kala - that appears in the form of the Parama (pristine, pure) Jyoti in the Neela Bindu.***

Adimaya

The union of the *Shiva* and the *Shakti* has been narrated in his *Amritanubhava* by Saint *Dnyaneshwar*. The *Shakti* from the *Celestial Couple* is the *Adimaya* to the *Yogins* in their *Sakshatkara*. It gives its *Sakshatkara* in the form of the *Jyoti* which is none other than the *Para-brahman* itself; but it is in the *Saguna Swaroopa*. Because of its *Saguna Swaroopa*, it is treated as the *Adimaya*, so says Saint *Dnyaneshwar*. This *Adimaya* is the cause behind the aspects of the *Saguna*, and the *Nirguna*, appearing in the non-dual *Brahman*, as is seen from the next *Abhanga*, 750, (*Abhangamala*, *op.cit.*).

'*Soham*'-*Dhyana* is the *Dhyana* of the *Maya*. *Maya* occupies everything, from the body to the *Brahman*. This *Adimaya* is the primal cause behind the world; it is not in any way different from the *Brahman*. Its *Dhyana* is '*Soham*'. By it, the *Yogin* should experience that all this due to it is the *Brahman*. The *Saguna* and the *Nirguna Bhavas* of the *Brahman* arise due to *Adimaya*.

It created this body. Its tune is the *Ahankara*. It is mother of this vast universe. Even so, it is barren because this *Creation* is illusory; It is *Asat*.

Saint *Dnyaneshwar* further says that this *Maya* that creates the play of this world has blessed him. It has nullified his identification with the body (*Deha-bhava*). He advises that this intriguing play of the *Maya* should be very well understood. One will gain utmost bliss by its understanding.

Prati-prasava-krama and Inversion of Mind

Lord *Shri Krishna* says in *Gita* that *His Maya* is hard to cross beyond it.³³⁶ Even Saints like *Dnyaneshwar* tell us that to cross over it, one needs its favours. That is reflected in the next *Abhanga*, 751, (*Abhangamala*, *op.cit.*).

There is the garden in the *Akasha*. It is being irrigated by the child of the barren woman. The *Agni-kunda* i.e. the *Kundalini/Adi-vasana-kosha* (primal storehouse of desires, *Sankalpa*) is created by this child of *Maya*. Saint *Dnyaneshwar* says that *he realised the truth behind this analogy, by the grace of Guru Shri Nivrattinatha, when he inverted his mind, and turned it back upon itself*.

The '*Inversion*' of the mind to see itself means it is the *Pantharaja* process, aka the *Kundalini Yoga*. Looking into that phenomenon from the viewpoint of the *Prati-prasava-krama* reveals in just these few words the secret of *Yoga Sadhana*.

Unmani

On the way to the '*Inversion of the Mind*', there is the stiff climb of the *Unmani*, and also the splendour of the *Turiya*. Listen to what Saint Dnyaneshwar says in his own words on it, in *Abhangas*, 752 and 753, (*Abhangamala*, *op.cit.*).

He says that he searched the *Paramatman* in the three worlds; but could not find *Him* anywhere. When his *Guru* cleared his eyesight of blemishes, he discovered the *Atma-roopa* (Own *Swaroopa* as the *Atman*). That *Swaroopa* is so different from the mind, the *Buddhi*, the *Chitta*, and the *Antahkarana*.

It is the *Brahman*. ***The Saint met it as soon as he had climbed up the hard mountain of the Unmani.*** He further says that the *Sadhakas* should gain the *Jnana* of the *Nija-tattwa* (*Atma Swaroopa*) while in this body. That *Tattwa* shines in the form of the *Turiya*. After climbing the mountain of *Turiya*, one gets the *Darshana* and the real revelation of the *Ishwara* (i.e. *Shri Rama*). The only patent way to achieve it is to surrender whole-heartedly to the *Sadguru*.

Sadguru and Precincts of Turiya

We are already familiar with the great respect and importance Saint Dnyaneshwar attaches to the *Sadguru*. We have seen his take upon it in this work, in '*Inner Secrets of Rajayoga*', *Book-1*, under '*Atma-roopa Sadguru*'; and elsewhere from his *Abhangas*, and in *Amritanubhava*. He refers likewise to his *Sadguru* without fail in all his compositions. In his *Abhangas*, 754 and 755, (*Abhangamala*, *op.cit.*), he says that in the region of the *Ardha-matra* and in the precincts of the *Turiya* state, there is no way ahead, other than by the grace of the *Sadguru*.

The *Atman* is the most unique *Tattwa* that pervades the entire world made of the *Pancha-mahabhootas*, its moving and unmoving objects. Even after pervading everything, it is still different from them all. It is the incarnated dark-blue *Vitthal* of the *Yogins*. *He* is the *Bala-krishna*; and *He* is the *Panduranga* (*Vitthal*). Saint Dnyaneshwar sees him in the form of the dark-blue *Bindu*. ***Sadguru Shri Nivrittinatha, the Swaroopa of the Onkara incarnate, is none too different from Him. He is abiding at the Maha-shoonya.***

Even if so, one has to have the grace of the *Sadguru* (*Guru-kripa*) to understand how this world of the three states of *Jagriti-Svapna-Sushupti* arises from the *Paramatman* in the three *Matras* - '*A*'kara, '*U*'kara and '*M*'kara. Who other than the *Sadguru* can reveal this topmost secret, he asks. ***For Saint Dnyaneshwar, though, the secret stands revealed all of a sudden***

by the Sakshatkara and the Darshana of the Dark-blue Bindu, by the grace of his Guru Shri Nivrittinatha.

We all know what is meant by the *Sadguru*. It is the *Atman* itself. This is what we have learnt from *Dnyaneshwari*, and this work, so far. The *Guru-tattwa* that is universal, and also individual, acts for the revelation of the *Atman* i.e. itself.

Dyed in The Dye of Shriranga

In the final stage of Yoga, the Yogins have the Darshana of the Atma-tattwa in the form of a dark live form. We are calling it a form; but in fact, it is the revelation of the Atma Swaroopa in the form of a dark-complexioned Yogin who is seated in the Samadhi state. So, to say, it is the exact replica of the *Yogin* himself. The *Lord Panduranga* (*Vitthal*) stands in his temple, with eyes closed, and in the quiet attitude (*Mauna-mudra*). He appears before the *Yogins*, seated in the *Yogic* posture.

It is no wonder that the *Yogins* crave for the *Dark-blue Panduranga* who thus appears before them. They are anxious to attain to *His* abode: the *Parama-dhama*, the *Maha-shoonya*. Saint *Dnyaneshwar* goes on describing *Him* in his *Abhangas*; and does not know where to stop. Such is the craze for *Him*! Let us fathom his other *Abhangas* extolling the *Dark-blue Yogin*. *Abhangas*, 756 to 758, (*Abhangamala*, *op.cit.*).

He says that *the Parama-dhama of the Lord is made up of the four Shoonyas and the Maha-shoonya. That is what the Yogins' experiences tells.* In it, the origin of all *Bliss* (*Ananda-kanda*), the '*Ranga*' (*Shriranga*) of the Saint, resides. The *Yogin* who is '*Dyed in His Dye*' loses his mind totally.

That *Swaroopa* in the *Shoonya* of the *Shriranga* is the seed of the entire universe. That *Dark-blue Para-brahman* is the home of the *Bliss*. It is not made of the *Trigunas*. The *Nada* - the *Shabda* - does not exist there. The three states of the *Jagriti*, the *Svapna* and the *Sushupti*, too, are not there. That *Sat-Chit-Ananda Swaroopa* is indescribable in words, or otherwise. Only the *Sadguru* knows what it is. Saint *Dnyaneshwar* has seen that *Swaroopa* by his *Sadguru's* grace; and he alone knows what it is! It is no wonder that we get enchanted on hearing of it from him.

The *Yogin*, having transcended the border of the *Seventeenth Kala*, becomes enamoured by that *Swaroopa*. He remains aloof from the people; enjoying the bliss night and day. His pleasure knows no bounds. It is of such a kind that even the *Unmani* would want to enjoy that state.

In '*Tat Tvam Asi*', there are three *Padas*: For him, '*Tat*' means the *Yogin* is in no position to see '*That*' - the *Atman*; '*Tvam*' means his *Ahankara* has united with the Self i.e. the *Atman*; and '*Asi*' means he is immersed in looting the bliss of the honey of the *Swa-samvedya Swaroopa* of the *Atman*. For him which object will remain for *Dhyana* now?

'O' Ranga! Come Now!'

Saint *Dnyaneshwar* says he is eager to bow before such a *Yogin* who is thus engrossed in the *Swaroopa*. He is awaiting anxiously when he would be '*Dyed in the Dye of his Shriranga*'. In the next *Abhanga*, 1060, (*Abhangamala*, *op.cit.*), he is saying to himself that: '*O' Vithai, Kitthai, Kanhai, Krishnai* (all pet feminine names of the *Lord*)! Come now! I am waiting for you anxiously!'

He is attracted to the *Shriranga* who dyes the *Yogin* in *His* own dye. He prays to *Him* to come and give *His Darshana* to him. The *Dark-blue* God of the saints, the dusky-complexioned *Vitthal*, gives *His Darshana* to us in many of the Saint's *Abhangas*.

His Sibling's Signature

The Saint is searching the three worlds for the *Vitthal* who resides in the *Vaikuntha*. But his *Vaikuntha* is different from the one that gives the four kinds of *Muktis* - *Salokata*, etc. Saint *Dnyaneshwar* describes it in *Abhanga*, 759, (*Abhangamala*, *op.cit.*). He says that there is an important secret of *Yoga* he has learnt from his sibling Saint *Nivrittinatha*.

The '*Anakshara*' - the *Para-brahman* resides beyond the *Ardha-matra*, which itself is beyond the *Shabda-brahman*. The *Vedas* have kept quiet about it by uttering the words of denial - '*Neti*', '*Neti*'. It is the state beyond the *Trigunas* - *Sattva-Raja-Tama*. That *Moksha-dhama* is beyond *Dhyana*. The *Triputi* of *Dhyata-Dhyeyya-Dhyana* vanishes in it. The only *Witness* of the *Triputi* of the *Jnata-Jneya-Jnana* - the *Kevala Paramatman* - abides there.

The *Paramatman* that is beyond the *Sat-Chit-Ananda* (*Sachchidananda*) is not understood even by the trio of the Gods - *Brahmadeva-Hari-Hara*. His home that is beyond the three *Muktis* of *Sameepata*, *Saroopata* and *Sayujya*, is the sweet home of the *Yogins*. Saint *Dnyaneshwar* exhorts the *Yogins* to understand the innate nature of the *Shriranga* who dyes the three *Padas* of '*Tattwamasi*'. For that, one should pay obeisance to the attained *Yogins*. One who has the *Sakshatkara* of the *Paramatma Swaroopa* that is beyond the *Trigunas* is indeed blessed!

The Saint says that he, together with his sibling - Nivrittinatha, Sopanadeva and Muktai - is living inside the Swaroopa of the Atman that is thus revealed. This is their signature. Keeping their signature at our hearts, let us turn to the next *Abhanga*, 760, (*Abhangamala*, *op.cit.*), for further revelation of the *Yogic* secrets.

The Yogin who transcends the four Dehas - Sthoola-Sookshma-Karana-Mahakarana of the Pinda (human body) - is certainly enjoying the Jeevanmukti, which is beyond the three Muktis of Saroopata, etc. The home of the *Yogins* above the three *Muktis* mentioned in the previous *Abhanga* is the state of *Jeevanmukti*.

Harmonisation of States of *Samadhi* and *Mukti*

Mukti* and *Samadhi

We have come across the views that the three *Muktis* are attained by the *Chakra-jaya* (*Bhedana* of *Chakra*): viz., *Sameepata* by *Anahata-jaya*, *Saroopata* by *Vishuddhi-jaya*, and *Sayujya* by *Ajna-jaya*. But since the *Mooladhara* to the *Ajna Chakras* is the region of the *Sthoola Deha*, this view appears to be very gross. It needs to be refined and reviewed.

The *Poorva-marga* is the path leading to the *Moksha-dvara* (*Gateway* to the *Moksha*). The *Moksha-dvara* ought to be situated in the *Ajna Chakra*, theoretically speaking. We have noted that the *Prathama* (*First*) *Shoonya* of Saint *Dnyaneshwar* matches with the *Trikuta* of the *Ajna Chakra*. ***'Shoonya appears to be symbolic term for Mukti because, as Pt. Gopinatha Kaviraja says, the Shoonya is the place of special expression of the Chaitanya; and the Shakti expands through it for carrying out the bodily functions. (Ref. Manishi ki Lokayatratra, by Shri Bhagavati Prasad Sinha, pages 290 and 291).***

Therefore, it implies that whenever the *Sadhaka* reaches the state of any *Shoonya*, he has attained a stage of nearness to the *Chaitanya*. The resultant state of entering into a *Shoonya* must, therefore, be regarded as a kind of *Mukti*. ***Hence, whichever are the places of Shoonyas, they have to be regarded as indicative of one, or another, kind of Mukti state;*** whether the *Salokata*, and other *Muktis*, as per the *Shastra*; or any other not so named state of *Mukti*.

Pashchima Path and Shoonyas/Deahas/Samadhi/Mukti							
Samadhi State	Vishnu-teertha	Gopinath	Woodroff	Dnyanehwar	Deha		Mukti
Samprajnata	Ajna	Ajna	Ajna	First Shoonya - Trikuti	Sthoola		Salokata
	Bindu [Samrajnata Savitarka]	Bindu	Bindu	Second Shoonya – Shilhata	Sookshma		
	Ardhendu [Samprjnata Savichar]	Ardhendu	Ardhendu	-			Samipata
	Nirodhika [Samprajnat a Nirvitarka]	Rodhini	Bodhini	-			Saroopata
	Nada	Nada	Nada	-			Sayujya
	Nadanta	Nadanta [Mokshad wara]	Mahanada	-			
	Shakti	Shakti	Shakti				
	Vyapika [Sananda]	Vyapika	Vyapika	Third Shoonya - Golhata	Karana		
	Samani [Sasmita]	Samani	-	-			
Asamprajnata	Unmani	Unmana	Unmani [Shiva-tattwa-related]	Fourth Shoonya	Maha-karana	Bhramara-gumpha	Jeevan-mukti
	Pratishthta	-	-	Autapitha			
	Guhya-chakra	-	-	-			
	-	Maha-bindu	-	-			
	Sahasrara Chakra		-	-			
	Brahma-randhra	Brahma-randhra	Brahma-randhra	Maha-shoonya			
			Para Bindu [Parama Shiva]	-			
Nirashoonya				Kaivalya-Deha		Videha	

Chart-1:

Pashchima Path and Shoonyas/Deahas/Samadhi/Mukti

Chart-2: Chakras in Various Systems

Chakras In Various Systems			
System-1	System-2	System-3	System-4
Ajna Chakra 		Ajna Chakra Trikut	Ajna Chakra Triveni Chakra [Bhroomadhya-sthana]
Chandra Chakra	Lalata Chakra	Shrihatta	Chandra Chakra [Lalata-sthana]
Brahma-randhira	Sahsradala-kamala		Brahma-randhira Chakra [Murdhni-sthana]
Talu Chakra	Talu chakra		Urdhwa-randhira Chakra [Talu-sthana]
Bhramara-guha	Bhramara-guha		Bhramara-gumpha [Alakshya Chakra]
Brahma Chakra Kolhata Chakra			Punyagara Chakra Kolhata Chakra
		Kolhata Autapitha	
		Bhramara-gumpha	
		Brahma-randhira	

Chart-3: Vihangama-Marga

Chart-3: Vihangama-Marga

Vihangama-Marga		
Place	Chakras	Specific details
Pinda	<i>Ajna-chakra</i>	Limit of the <i>Sthoola Deha</i> It is the place of the <i>Atman</i> .
Anda	<i>Sahasradala-padma</i>	Jyot, the <i>Niranjana</i> , Shiv-Shakti and <i>Nija Manasa</i> .
	<i>Trikuti</i>	<i>OM, Pranava, Gagana-Brahman</i> , <i>Mahat, Mahakasha, Vedas</i> and other divine scriptures, <i>Brahman</i>
Brahmanda	The <i>Shoonya-sithana</i> (The <i>Brahma-randhra</i>)	There are seven <i>Shoonyas</i> . The <i>Ultimate</i> is the <i>Dashama-dvara</i> . The <i>Sushumna's</i> mouth towards the <i>Brahma-randhra</i> .
	<i>Maha Shoonya*</i>	There are six <i>Maha-shoonyas</i> . *This is the ultimate <i>Maha-shoonya</i> .
	<i>Bhramara Gumpha</i> (two-petalled)	
Vyala Desha (<i>Dayala Desha</i>)	1. <i>Satya-loka</i>	Brightly Illumined; The Saints' <i>Abode</i>
	2. <i>Alakshya</i> (<i>Alakha</i>) <i>Loka</i>	
	3. <i>Agama-loka</i>	
	4. <i>Anami Loka</i>	
Note: The <i>Vihangama Marga</i> is shown in brief here.		

Even though there can be so many kinds of *Muktis*, we will consider presently only the five *Muktis*: viz., *Salokata*, *Sameepata*, *Saroopata*, *Sayujya*, and *Jeewanmukti*. For the purpose of discussing these *Muktis*, we will have to review the earlier *Pashchima-patha* description. Also, we need to discuss the view of *Shri Swami Vishnuteertha Maharaja*, on the *Samadhi* states being linked to the various places of the *Pashchima-patha*.

By collating all the information that we have, according to Saint *Dnyaneshwar* regarding the Four *Shoonyas* and the four *Dehas*, and its harmonisation with other details gathered so far in this work, we can unravel the secret of the three, four, or five *Muktis*. For that purpose, the *Chart* given in this section will be useful. Along with it, the chart given in this work, in *Ishwara and Worship*, in *Book-6, Onkara and Pranava*, is reproduced above, as it will be useful for coordinating the whole matter.

Views of Vishnuteertha

Let us first see the opinion of *Shri Swami Vishnuteertha Maharaja* about the *Muktis*. He says that the *Samprajnata Samadhi* manifests in the *Nirodhika*; and the *Nirvichara Samadhi* in the *Nadanta*. (Ref. *Saundaryalahari, Hindi Tika, page 114*). We know that until the attainment of the *Nirvichara-vaisharadya*, the region of the *Prajna* does not arise. It coincides with the awakening of the *Kundalini*.

According to *Sootra 1-45, Pys*, taking *Alambana* of the *Sookshma* objects for the *Savichara* and the *Nirvichara Samadhis*, results finally in the *Alambana* of the *Sookshmatama* i.e. the subtlest of all the *Tattwas* i.e. the *Alinga/Pradhana/Prakriti*. *Alinga*, in this case, can be taken to mean the *Kundalini* as well. The *Kundalini* is also like *Pradhana - Sookshmatama*.

It means that the *Kundalini*, aka *Shakti*, awakens due to the *Dharana-Dhyana-Samadhi-Samyama* on it. Therefore, we have to say that the *Kundalini* activates in the state of perfection of the *Nirvichara Samadhi* (*Nirvichara-vaisharadya*).

Hence, as *Swami Vishnuteertha* says, the states of the *Savitarka* and the *Savichara Samadhis* must have been already perfected by that time. Even the *Nirvitarka* and the *Nirvichara Samadhis* having been perfected by that time, his take on the matter that the *Nirodhika* and the *Nadanta* are their respective places does not appear to be appealing.

Dharmamegha Samadhi

Here, we have also to take into consideration the *Dharmamegha Samadhi* of the *Pys*. The question arises about the region of the transit from the *Nirvichara* to the *Sananda* and the *Sasmita* states of *Samprajnata Samadhi*. The transitory state is known as the *Dharmamegha Samadhi* of the *Pys*. The respective *Sootra* is 4-29, *Pys*, for the *Dharmamegha Samadhi*. The state of the *Dharmamegha Samadhi* entails the certainty of the *Atma-jnana*, attaining the *Viveka-khyati*, and the *Sakshatkara* of the *Atman*.³³⁷ This is entirely the region of the extra-sensory perception (ESP).

Process of *Samadhi*

It should be noted that the region of the *Atindriya* experiences (Extra-sensory Perception = ESP) commences from the awakening of the *Kundalini*; and after turning to the *Pashchima-marga* from the *Poorva-marga*, it enters into a still higher dimension of the ESP experiences. All these states are after attaining the *Nirvichara-vaisharadya*; and they include the states of the *Sananda* and the *Sasmita Samprajnata Samadhis*, and also the *Asamprajnata Samadhi*, as shown below:

(A) *Process of Samadhi* = (*Savitarka* → *Nirvitarka* → *Savichara* → *Nirvichara* → *Dharmamegha Samadhi*).

(B) *Dharmamegha Samadhi* = (*Sananda Samprajnata* → *Sasmita Samprajnata* → *Asamprajnata*).

As seen from above, the opinion of *Swami Vishnuteertha* about the states of the *Nirvitarka Samadhi* arising at the *Nirodhika*, and the *Nirvichara Samadhi* arising in the *Nadanta*, does not appear to be acceptable per se. we have to go deeper into the matter for further consideration of his view and its application.

According to the *Pys*, although the various *Samadhis* like the *Savitarka*, etc. are attained one after the other in the given order, the *Sadhaka* just does not practice any one *Samadhi* only at a given time. As he progresses in the practice of the *Samadhi* at the lower stage, he simultaneously commences the practice of the higher stage of *Samadhi*. It means that, generally, he is practising at least two *Samadhis* at a given time.

Also, in the *Vitarkanugata Samadhis* (*Savitarka* and *Nirvitarka*), and the *Vicharanugata Samadhis* (*Savichara* and *Nirvichara*), there is practically little difference between their *Alambanas*. The only difference between their *Alambanas* is that in the former, it is a tangible object; and in the case of the latter, it is intangible.

The tangible objects have a place and existence in the world of the five *Vishayas viz., Roopa-Rasa-Gandha-Shabda-Sparsha*; whereas, the intangibles have existence only in the mind. The intangible object could be any idea e.g. Newton's Law of Gravitation, or the Theory of Relativity of Einstein. However, the intangible object is, in one way, or the other, related to some one or the other tangible object by mental processes. The impressions that the various tangible objects of the world create upon the mind through the five *Jnanedriyas* get amalgamated to form the intangible objects, ideas, etc. in the mind.

The said impressions are gathered and processed only by the mind. Many complex psychological and neural actions and reactions take place on this collection to give rise to the mental world that may very much differ from the real world. The objects in this mental world are intangible; but are related in some way to the objects in the real world.

Also, even when the tangible object goes out of observation, still its impressions remain in the mind. Hence, even if one has to take an object, tangible to the five *Jnanendriyas*, for *Dhyana* initially, gradually, it starts falling into the category of the intangible objects. As such, it is to conclude that basically, there is little difference between the tangible and the intangible objects as *Alambanas* for the *Dhyana*.

Nirvitarka and Nirvichara Samadhi

Seen from the above perspective, the *Samadhis* of the *Vitarkanugata* and the *Vicharanugata* kinds have to be of the same kind, substantially. The only difference to be seen in them is their stage. The *Vitarkanugata Samadhi* stands slightly at a lower stage than the *Vicharanugata*. It means that the difference in them lies in the level of their practices which are different. Hence, the *Savitarka-Nirvitarka-Savichara-Nirvichara Samadhis* belong to the same region practically.

As earlier said, after attaining the *Nirvichara-vaisharadya*, the phase of the *Dharmamegha Samadhi* commences. However, it does not mean that the phase of the *Vicharanugata* ends as soon as the *Dharmamegha Samadhi* manifests. The process of thinking (*Vicharas*) continues till the *Kalas* and the *Matras* of the mind exist, but their quality and portent gets elevated because the *Prajna* has awakened. After its awakening, the *Dharmamegha Samadhi* state commences.

If we treat the *Vicharas* after the *Prajna* arousal as different from the *Vicharas* before its arousal, the states of *Vicharanugata Samadhis* can be reckoned as follows: *Savichara* → *Nirvichara* → *Awakening of the Prajna* → *Saprajna (with the Prajna) Savichara*.

Seen in this light, *the view of Swami Vishnuteertha that the Nirvitarka and the Nirvichara Samadhis occur respectively at the Nirodhika and the Nadanta has to be treated as with reference to the Vitarka-Vichara after, and not before, the arising of the Prajna. Similarly, since the mind that enjoys the Salokata-Sameepata-Saroopata-Sayujya Muktis has not yet transcended to the Asamprajnata level, the objects of the Vitarka and the Vicharas in this state ought to be transcendental, beyond the pail of the ordinary senses, but amenable to the awakened Prajna.*

The *Divine Darshanas*, clairvoyance, clairauidience, the *Muktis* like the *Salokata*, etc., have to be taken in the above perspective. Although the input is intangible to the senses (being of the nature of ESP), it is being processed by the *Prajna* for the mind to enjoy them. Also, according to the divine objects of sensing, the *Sadhaka* finds himself attuned to the *Lokas*, going to heaven and imaginary places, etc. The four kinds of *Muktis* narrated above are also possible because of the *Prajna* alone.

Samadhi-krama

In short, on the path of the *Sadhaka*, the order of the processes of *Samadhi*, based upon the *Pys*, is as follows: *Nirvichara-vaisharadya* → *Awakening of the Prajna* → *Manifestation of the Divine Vishayas* → {*Taking their Alambana, attaining various Samadhis under the overall Dharmamegha Samadhi* → [*In them, with the Divine objects (Vishayas) Savitarka* → *Nirvitarka* → *Savichara* → *Nirvichara Samadhis* → *Sananda Samprajnata Samadhi* → *Sasmita Samprajnata Samadhi*] → *Asamprajnata Samadhi*.

Mukti and Ardha-matra

According to *Pt. Gopinatha Kaviraja*, at the *Nirodhika*, the *Roopa-nirodha* occurs. Thereafter, only *Nada* remains. Hence, it has to be understood that *in the Ardha-matra, the places of the Salokata to the Saroopata Muktis are up to the Nirodhika and further region up to the Nadanta is for the Sayujya Mukti*. In the state of *Sayujya Mukti*, the *Sadhaka* does not differentiate between himself and his *Ishta* (the object of single-minded devotion, usually a *Devata*). He is engrossed in the perception of '*Aham Brahmasmi*'. *In the Nadanta, the Nada-nirodha occurs. The Vishayas of the Panchendriyas, even if Divine, end there. The Sadhaka attains this place after enjoying the lower kinds of Muktis up to Saroopata.*

After the *Sayujya Mukti*, the state of the *Jeevanmukti* starts. Really speaking, the *Sananda* and the *Sasmita Samprajnata Samadhis* manifest there. These *Samadhis* can be counted in the *Sayujya Mukti*, as also in the *Jeevanmukti*. According to *Shri Swami Vishnuteertha Maharaja*, *the Sananda Samadhi occurs at the Vyapika; and the Sasmita Samprajnata Samadhi at the Samani*. This view can be accepted. If accepted, the region as above from the *Nadanta* to the *Samana* pertains to the *Sayujya Mukti*; and it is but right because before the *Unmani* state, the mind and its world exists. Hence, *it is rational to treat the region of the Asamprajnata Samadhi as commencing from the Unmani; and that is also the beginning of the state of the Jeevanmukti.*

Mukti and Dehas

The *Sadhaka* who attains the *Salokata Mukti* enters into the *Divine Lokas*. This must be happening at the *Bindu* after the *Ajna Chakra*. The *Sthoola Deha* ends at the *Ajna Chakra*; and the region of the *Sookshma Deha* commences onwards at the *Bindu*. The *Salokata Mukti* commences at that place i.e. at the *Second (Dvitiya) Shoonya* - the *Shrihata Chakra* of Saint *Dnyaneshwar's* system. From the *First (Prathama Shoonya)* i.e. the *Trikuta* in the saint's system, the *Sadhaka* becomes free of the *Sthoola* world.

Thereafter, at the place of *Ardhendu*, the *Sadhaka* attains the *Sameepata Mukti*; and at the *Nirodhika*, the *Saroopata Mukti*. The main place of the *Sayujya Mukti* is the *Third (Tritiya) Shoonya* - *Golhata (Vyapika)* of Saint *Dnyaneshwar's* system. The *Jeevanmukti* manifests at the *Fourth (Chaturtha) Shoonya* - *Auta-peetha* of his system; i.e. at the *Unmani*. From there onwards is the region of the *Maha-karana Deha*; and before it, from the *Vyapika* to the *Samani* is the region of the *Karana-deha*. The region of the *Sookshma Deha* is before them, from the *Ajna Chakra* onwards to the *Shakti*.

Warding Off Burden of Four Dehas

From the above discussion, it will be obvious that *the three Muktis - the Salokata-Sameepata-Saroopata are enjoyed with the Sookshma Deha*. The *Sayujya Mukti* is experienced by the *Karana Deha*. The *Maha-karana Deha* is related to the *Jeevanmukti*. But viewed generally, it also is at the juncture of the *Samani* and *Unmani*. Hence, it can be said that when the *Yogin* attains to the state of the *Unmani*, he becomes a *Jeevanmukta*, by warding off the burden of all the four *Dehas* - the *Sthoola-Sookshma-Karana*, and the *Maha-karana*.

This discussion will enable the reader to understand what Saint *Dnyaneshwar* says in his *Abhanga*, 760, (*Abhangamala, op.cit.*). He says that the *Yogin* abides in the *Unmani* after warding off the burden of the four *Dehas*. In *Abhanga*, 759, he says that the home of the *Yogins* is above the three *Muktis viz., the Salokata, etc.* It is hoped that with this discussion, the signatures to the states of his sibling - *Nivrittinatha, Sopanadeva* and *Muktai* - shown thus far can now be understood by the reader.

Region of *Ardha-matra*

Sadhana of Pranava

Let us now turn to another *Abhanga*, 761, (*Abhangamala*, *op.cit.*), of Saint *Dnyaneshwar*. We have seen where the *Yogin* resides. The saint tells us now the nature of the *Swaroop* clearly. He says that the 'original place' of the *Bindu* is attained by the *Sadhana* of the *Pranava*. The eye-opener to the *Swaroop* is the *Sadhana* of the *Pranava*.

By the Pranava Sadhana, he means the Sadhana that takes place because of the awakening of the Kundalini. It results in the *Darshana* of the *Neela Bindu*. *This Neela Bindu is the Atma-jyoti that is extolled by the Saints; by the names of Gopala, Vitthal, etc.* The mind of the *Yogin* becomes enraptured by its *Darshana*; and the mind becomes *Unmana*. *In this state of the Sakshatkara of the Atman, the Laya of the Onkara takes place into the Akshara Tattwa. It means that the merger of the Pinda into the Brahmanda has taken place.* This experience can only be understood by those who have had this *Sakshatkara*, so says the Saint.

The *Onkara* here means the place above the *Ajna chakra*. (See the chart-3 of the *Vihangama Marga* above in this work.) The region after that is of the *Akshara*. In this *Abhanga*, by the term '*Pranava*', we come across the *Kundalini Yoga* again.

Gagana-mandala

Gagana-mandala is the region above the *Ajna Chakra*. About the transit of the *Kundalini* to the *Gagana-gumpha*, the Saint says in the *Abhanga*, 762, (*Abhangamala*, *op.cit.*), that when the *Kundalini* enters that place, it becomes resplendent with the great *Teja*. Its form is described in poetic words by the Saint in *Dny*, *Ovis* 284 and 285. That description we have seen earlier in this work in '*Pantharaja Process*' xxviii.

The Saint also says that the three *Lokas* are in the *Kundalini* because the three states of *Jagriti-Svapna-Sushupti* manifest from it by the *Prasava-krama*. Another meaning is that it gives rise to the *Brahmanda*, with its three *Lokas*. He further says that *the Laya of all the Vachas, including the Para, takes place in the Kundalini at the Brahma-randhra. In that state, what remains is only the Witness-awareness (Sakshi-bhava).*

The reference in the said Abhanga to the Jyoti in the Nayana (Netra, Third Eye) is to the Jyoti at the Maha-shoonya. When the *Sadhaka* attains its *Sakshatkara*, his desires vanish altogether. his transit to the world is stopped. He becomes a *Jeewanmukta*. Warding off the burden of the four

Dehas, he stations himself at that place in that state. As said in the *Abhanga*, 760, (*Abhangamala*, *op.cit.*), the *Vijnana* is annulled; i.e. the working of the universe, its signs, vanish forever for him. ***The 'Soham-bodha' (Consciousness that 'I am Him') is perfected. The Sasmita Samadhi becomes perfected.***

The brilliance of the *Teja* of the *Atma-jyoti* is experienced there. But it is so unique that its brilliance cannot be compared to that of the Sun, or the Moon. The *Yogin* attains the experience of the *Avyakta* in that state. ***But that cannot be described in words because the Laya of the Vachas, including the Para, has taken place even earlier at the Brahma-randhra.***

Saint *Dnyaneshwar* says that such an experience can only be understood by the *Sadhakas* who have been endowed with the grace of the *Guru*. It is utmost difficult to convey it to others.

Ashvattha-vriksha and Attainment

In the next *Abhanga*, 763, (*Abhangamala*, *op.cit.*), Saint *Dnyaneshwar* refers to the *Ashvattha Tree* of the fifteenth chapter of *Gita*; which the *Lord* says is upside down, roots above and the branches below - '*Urdhvamoolamadhahshakham ashvattham prahuravyayam*'; (15-1, *Gita*). Therein, the tree is described as the world, by analogy. Saint *Dnyaneshwar* alludes to it.

He says that there is yet another tree. Like that of *Gita*, it has branches of the *Trigunas* and leaves of various kinds. The *Devatas*, the *Gandharvas*, the human beings, are these leaves. When the tree is in its prime, it bears the fruit of '*Aham*' which ripens; and the tree goes on growing big. But even if the *World* expands along with its growth, the *Jnanin* know how to enjoy the sweetness of the '*Soham-tattwa*' from that fruit. From this seed of the '*Soham*' in it, this *Tree* of *Jnana* manifests fully.

There is difference in the tree of the fifteenth chapter of *Gita* and this tree. There in *Gita*, it is the *Tree* of *Ajnana*; whereas, here, this is the *Tree* of *Jnana*. There, *Gita* advises the *Sadhaka* to hack the tree with the weapon of '*Asanga*' – renunciation; whereas, here, the Saint asks us to enjoy the sweetness of the '*Soham*' from its fruit of '*Aham*'; and grow the *Tree* of *Jnana*, out of its seed of *Jnana*.

When this *Jnana Tree* is juxtaposed to the *Pantharaja*, we find that in the latter, too, it is said that for those who are on its path, the *Tree* of the *Pravritti* bears the fruits of the *Nivritti*, heaps of them lying underneath it. (*Dny*, *Ovis* 6-53 and 52). Indirectly, the *Tree* in *Pantharaja* description is

analogous to this *Tree* of *Jnana* in this *Abhanga* as follows: *Urdhva-moola Ashvattha* = *Pravritti-taru (Tree of Pravritti)*; '*Aham*' fruit + (*Sweetness of 'Soham-tattwa' + Seed of Jnana*) in it = *Fruit of Nivritti*.

To understand the *Pravritti Tree* of the *Pantharaja* description fully, this *Abhanga* is very useful, in the above sense. One has to follow the *Pantharaja* path to savour the sweetness of the '*Soham*' in the fruit of this *Prapancha Tree*. In a way, *this Abhanga illustrates that to understand Saint Dnyaneshwar, we have to study his entire compositions and literature very well.*

The 'Eye' Above the Para

The ointment of '*Soham*' opens the *Jnana-netra*. But this *Jnana-netra* is beyond the *Para Vacha*. It is different from the *Netra (Third Eye)* at the *Ajna Chakra*. Saint *Dnyaneshwar* speaks about it in *Abhangas*, 764 and 765, (*Abhangamala, op.cit.*).

He says that attracted to the *Divya Darshana (Divine Roopa Darshana)*, he rushed to the *Bindu* above the *Ajna Chakra*. No sooner than he reaches it, he witnesses the *Atma-jyoti* having the brilliance and splendour of millions of Suns. This *Jyoti* is beyond the *Ardha-matra*. It gives out light incessantly; and hence, the worldly play of the days and nights that happens due to the rising and setting of the Sun is absent there.

Beyond the *Kshara (Nashvara - ephemeral)* world, there is the region of the *Akshara Purushottama* who is imperishable and immutable (*Akshara*). (Ref. *Shlokas, 15-16 to 19, Gita, and also 'Ishwara and Worship [Upasana]', Book-3, Central Theme of Gita - Kshara, Akshara and Uttama Purushas*). While uniting with *Him*, one has to throw away the burden of *Jnana* (consciousness of '*Soham*'/'*Aham Brahmasmi*').

We have learnt about '*Jnana-khandana*' of *Amritanubhava* earlier in this work, '*Inner Secrets of Rajayoga*', *Book-2*, in '*Saint Dnyaneshwar's Rajayoga - Amritanubhava and Refutation of Jnana*'. The readers may refer to it, and the original chapter on it of *Amritanubhava*, for first-hand understanding. Saint *Dnyaneshwar* says here that *by Jnana-khandana, he has himself become the Divine Jnana-chakshu (Eye of Jnana) that can see the Divine Teja beyond the state of the Para Vacha*. It is the highest state of *Yoga*.

He further says that they say that the application of the *Ointment of Jnana* gives the *Jnana*. He has seen that *Jnana* with his own eyes; and has become that *Jnana* himself. What more is required now? The *Sadhakas* should clearly understand that *the Bindu is the Brahman, because after one reaches it, one can perceive the Anahata Nada; and can transcend beyond the state of*

the Unmani. For that purpose, one has to keep the Brahma-randhra (the mouth of the Sushumna in the Brahmanda) as one's goal. Why go on discussing the path from the Bindu to the Brahma-randhra, when one has attained the goal of that discussion, all along. Now what is to be done is merging into it.

Niranjana Brahman

Shedding more light upon the *Yogic* experience of the Bindu, he says in the *Abhanga*, 766, (*Abhangamala*, *op.cit.*), that *the Onkara is made up of the 'A'kara, 'U'kara and the 'M'kara. The external world and the Jagriti-Svapna-Sushupti states are within it. By the Yoga Sadhana, this Onkara is transformed into the beautiful Pranava with respect to the Vyashti and the Samashti. It is the transformation of the Pranas into the Pranava; i.e. entering into the Turiya and the Turiyatita states.*

The *Yogins* meditate upon the *Masoora*-shaped *Teja* at the *Brahma-randhra*. That *Teja* is the experience of the *Brahman* itself. When the transformation of the *Pranas* into the *Pranava* takes place, the *Yogin* experiences that his body has itself transformed into the *Onkara*. (This author has had this experience.)

By merging into that Teja of the Niranjana Brahman, the Yogin becomes Sachchidananda in this body itself. Saint *Dnyaneshwar* further says that the *Yogin* experiences this state owing to the entry of the *Pinda* into the *Pada* - the *Jeeva* merging with the *Shiva*. This is again a reflection upon the *Pantharaja Yoga*.

Dark-blue Beautiful Krishna at the Sahasradala

The ultimate goal of the *Pantharaja* is to embrace the *Atma-tattwa* at the *Brahma-randhra* with the arms of the '*Soham-bhava*'. Saint *Dnyaneshwar* describes that experience in the *Abhangas*, 767 and 768, (*Abhangamala*, *op.cit.*).

He says that on viewing the *Maha-karana Deha* from its beginning to the end, one sees the *Atma-jyoti* that is having the *Teja* of the beautiful pearls. The origin of the *Jagriti-Svapna-Sushupti* states of the universe is from it. To be stationed in the *Maha-karana Deha* is the birth-right of the *Yogins*. The Saint says further that: *He is himself seated at the Sahasradala that is the original Peetha of the Golhata Chakra.* He has become one with the *Dark-blue Krishna*; and hence, he is himself transformed into *Dark-blue* bodily form.

This state is described in *Dnyaneshwari* in the words – 'The *Soham*' has set (like the Sun setting)'. That means that the state of the '*Soham*' has lapsed into higher state. *The "Soham" state indicates that the 'Sa'kara (Brahman) and the 'Ha'kara (Jeeva - Sadhaka) are the same.* Saint *Dnyaneshwar* says that he is seated at the place beyond the '*Soham*' state, at the origin of the *Golhata Chakra*. In that state, there is no experience of the *Nadis*, and the *Chakras*, etc. This is his experience.

That state has no relation to the worldly notions of the *Desha*, the *Kala* (Time) and the *Sthiti* (position, state, location, condition). The primordial *Tattwa* i.e. the *Atman* that is at the origin of the *Creation/Brahmanda*, expresses itself in all the directions. In the body, too, the same *Atma-tattwa* is filled to the brim. One experiences this when in that state. Like the Sun's light fills up all the space alike, the *Atma-tattwa* fills up the entire universe uniformly. Having this experience, the Saint is fulfilled. He says that what more to say about that *Atma-tattwa* now. Even the *Vedas* have fallen silent about its *Swaroop*.

Realisation of Muktabai

The *Abhangas* that come now about the experience of the *Dark-blue-complexioned Yogin*, *Abhanga*, 770, (*Abhangamala*, *op.cit.*), and others from *Abhanga*, 769 to 771 onwards, (*Abhangamala*, *op.cit.*), tell a lot more about the *Yogic* states and symbolism. The secret of the *Dark-blue-complexioned Yogin* will be revealed in them. Although, the word does not exist in such states, the Saint cannot refrain himself from going on his revelatory spree.

He says that *it is really a wonder how this Divine state manifests. It is a great mystery how the Yogin gets endowed with the Eye of Divinity (Divya Chakshu) that shows the Dark-blue complexioned live Krishna.* The *Yogins* see the colours of the *Dehas*: viz., Copper-red of the *Sthoola Deha*; Yellow of the *Sookshma Deha*; White of the *Karana Deha*; and Blue of the *Maha-karana Deha*; in the innate *Jyoti*. They vanish; and this indescribable *Dark-blue* lovely *Krishna* appears. In *Him*, they see the entire universe.

Saint *Dnyaneshwar* says that *this alchemy is the result of the Seventeenth Kala. It endows the Yogin with the Sakshatkara and the Darshana of the Atman. It is the Paramatma-tattwa incarnate, the purest of all.*

The *Paramatman* that it is, resides in the *Gagana-gumpha*. The world manifests from *Him*. Hence, one thinks that *He* is the world. But, even if so, *He* remains as *He* is, immutated. Saint *Dnyaneshwar* says that the *Akshaya Atman* that is beyond the three states (*Padas*) of the '*Sat-Chit-*

Ananda' has been seen by him with his own eyes of the *Seventeenth Kala*, which bestowed this *Divine* Vision to him.

He says further that *when the Yogin reposes in the Maha-karana Deha, he starts experiencing the unity of the world and the Brahman. In that Advaita-bodha, (Bodha=Consciousness, awareness), he experiences the unceasing deepest Anahata Nada. He gets the Darshana of the Atman's Swaroopa.* The mystery of how the *Atman* pervades the entire universe because of the *Maya* is then understood.

Saint *Dnyaneshwar* says: 'My dear *Muktabai* has clearly understood how the expanse of the world from the *Pinda (Deha)* to the *Brahmanda* comes into existence. She knows well how the world is born out of the *Swaroopa* of the *Self (Atman)*.'

Bhramara-gumpha and Brahma-randhra

The next two *Abhangas*, 772 and 773, (*Abhangamala, op.cit.*), reveal the mysticism of the *Bhramara-gumpha* and the *Brahma-randhra*; and also, we see the Saint using a special term '*Sahasradala-bindu*' therein.

He says that on seeing the attractive *Swaroopa* of the *Dark-blue Purusha* who resides in the *Gagana (Mahadakasha)*, the mind becomes crazy to keep viewing it. Witnessing this *Saguna Swaroopa* at the *Brahma-randhra* within the *Bhramara-gumpha*, they feel perplexed whether the *Tattwa* is *Saguna*, or *Nirguna*. That *Ananda Swaroopa* is filling the three worlds entirely; and it abides in the *Antaryama* (Heart, inner self) of all the *Bhootas*. The world is the encasted form of the *Paramatman* incarnate. He says that this experience is savoury; and asks all the *Sadhakas* to witness and enjoy it.

The relation between the *Bhramara-gumpha* and the *Brahma-randhra*, from the above *Abhanga*, is worth noting. From it, it becomes clear that *the Bhramara-gumpha is very near to the Brahma-randhra. The place where the Anahata Nada starts is from the Unmani, far ahead of the Ajna Chakra and the Bindu above it. The Anahata Nada rings like the sound of the Bhramara. It arises in the Bhramara-gumpha which derives its name from it (Bhramara-gunjana = sound of the Bhramara). This region of the Ardha-matra is also known as the Gagana-gumpha, and the Gagana-mahala.*

It appears that this region is called the *Bhramara-gumpha* in Saint *Dnyaneshwar's* *Yoga* system. That may be an approximate description of that place. It is regarded as the last but one *Chakra*, before the *Brahma-randhra*. The last *Chakra* is the *Brahma-randhra*. From this description, however, to call the *Bhramara-gumpha* as a *Chakra* appears far-fetched.

Some say that instead of that, the entire region from the *Bindu-Sahasrara Chakra* to the *Brahma-randhra*, roughly speaking, may be called as the *Bhramara-gumpha*. It seems as if this term is derived for this region because of the *Anahata Nada's* manifestation in it.

However, *the region beyond the Unmani, which is after the Auta-peetha in the Chakra system of Golhata, etc. and is situated in the Maha-karana Deha from the Brahma-randhra - Maha-shoonya to the Nirshoonya, may rightfully be called the Bhramara-gumpha.*

The *Abhanga*, 773, (*Abhangamala*, *op.cit.*), also clarifies which is the *Bindu* in the *Sahasradala*. In it, the *Yogin* sees the *Teja* (brilliance). The *Nama-Roopa* is absent there. That *Teja* is the *Chaitanya*, as Saint *Dnyaneshwar* says. It means that *this Bindu, in the context of the Sahasradala, must be at the Brahma-randhra* because the region ahead of it is of the *Para-brahman*, without *Names* and *Forms* (*Nama* and *Roopa*).

'*Varna*' means the copper-red, yellow, white and black (dark-blue) colours of the *Sthoola-Sookshma-Karana* and the *Maha-karana Dehas* that appear in their vision to the *Yogins*. Their absence indicates that this is the region of the *Maha-shoonya*. It starts from the *Brahma-randhra-bindu*, situated within the *Sahasradala Kamala*. Hence, *the Brahma-randhra, too, is called the Maha-shoonya in Yogic terms*. Saint *Dnyaneshwar* says that the *Yogin* who has seen the *Teja* of the *Chaitanya* is the real *Atma-jnanin*.

It may be recollected that there are six *Maha-shoonyas* in the *Brahmanda*, between the *Lotuses* of twelve petals and sixteen petals; after the *Brahma-randhra* (*Shoonya-sthana*) and before the *Bhramara-gumpha*, as shown in the *Vihangama-patha* Chart.

Obstacle at the 'M'kara

We will consider a few more *Abhangas*, 774 to 776, (*Abhangamala*, *op.cit.*), that describe the *Chaitanya*. They will be useful for the *Sadhakas* who are in the region of the *Chaitanya*.

Saint *Dnyaneshwar* says that one should know from what this body and the world are made. It all is the *Atman*. This is learnt through *Viveka*. By the *Atmanatma-viveka*, one should attain to the *Govinda* (the *Lord, Ishwara*) in this body itself. That *Govinda* who is beyond the *Triputi* of *Dhyeyya-Dhyata-Dhyana* is appearing before the Saint as the *Sun* in the *Sahasradala Kamala*.

The *Roopa* of the *Lord* that is seen in the *Jnana-chakshu* (*Jnana-netra*) is the *Chit Pada*. Some call that *Roopa* as the *Divya Chakshu* (*Divine Eye*). Others see it in the form of the *Ghananeela* (*Dark-blue* complexioned *Purusha*). That *Roopa* is beyond the *Roopa* i.e. it is not *Roopa* at all (*Aroopa*).

Even then, it appears to the *Yogins* in its dense *Dark-blue* illuminated form. Some regard this *Jyoti* in the *Jnana-netra* as the *Para-brahman*. But really speaking, it is the *Tattwa*; and is different from that *Jyoti*; from that *Teja*, and that dark-blue form, which appears in their form. The entire world and its *Bhootas* are created from the *Jyoti* that is seen above the *Ardha-matra*.

Saint *Dnyaneshwar* says that his *Sadguru*, *Shri Nivrittinatha*, has appeared in the form of the *Jyoti* before him. He has had this *Sakshatkara* as soon as he crossed the difficult climb at the obstacle of '*M'kara* in the *Ajna Chakra*.

This region of the obstacle at the '*M'kara* is regarded by the *Yogins* as the most difficult to breach. It is alternatively called as the '*Mountain of the Sushupti/M'karanta Sopana*' by Saint *Dnyaneshwar*. Once the *Yogin* crosses over it, he enters into the *Bindu* above the *Ajna Chakra*. He arrives then in the region of the *Ardha-matra*. From then onwards, the *Sadhaka* does not look at the *Shiva* and the *Shakti* as separate. They all merge in the *Chidroopa Avinashi Tattwa*. That is his experience then.

The Peak of Para

Saint *Dnyaneshwar* says in the *Abhanga*, 777, (*Abhangamala*, *op.cit.*), that he is climbing upon a path that goes to the *Akasha* (*Mahadakasha*). Its opening in the *Akasha* is the mouth of the *Sushumna*; i.e. at the *Brahma-randhra*, which is called the *Dashama-dvara*. This *Akasha* is what we have seen to be the region of the *Gagana-mahala*, the *Gagana-gumpha*, or the *Bhramara-gumpha*.

He says that because of the *Yoga Sadhana*, he is residing at the home of the *Yogins* that is at the peak of the *Para Vacha*. As a result, his *Ahankara* is effaced. The *Yogins* who attain to the *Atman* get the *Sat-pada* at the *Brahma-randhra*. That *Sad-vastu* (*Sat*) resides in the *Teja* continuously, which is seen by the *Yogins* in the *Gagana-gumpha*, who effect the *Laya* in the *Akasha* (that is without any matter).

The *Yogins* merge into the *Brahma-pada* (state of the *Brahman*) by *Dhyana* upon the *Masoora*-shaped *Teja* at the *Sahasradala Kamala*. It is

to surmise that the path taken by the Saint ends in the *Brahma-randhra*, opening into the *Akasha*.

Coordination of *Pantharaja* With Other Yogas

The *Abhangas*, 778, 779 and 780, (*Abhangamala*, *op.cit.*), coordinate the *Ashtanga-yoga* with both the *Kundalini-yoga* and the *Pantharaja*.

Though in the common parlance, the '*Nasika*' means the nose; and the '*Pranas*' mean the oxygen/air breathed in and out; their meaning in the *Yogic* terminology is different. '*Nasika*' means the *Ajna Chakra* and '*Pranas*' mean the *Prana-shakti*, the ethereal energy that activates the body. This meaning is implied by these terms in these *Abhangas*.

In the *Ajna Chakra*, the *Nadis* - *Ida*, *Pingala* and the *Sushumna* - come together is well-known to the readers of *Yoga* texts. Thereafter, the *Sushumna Nadi* goes up to the *Brahma-randhra* through the *Akasha* (*Chidakasha* and *Mahadakasha*). The *Atma-teja* shines at the *Brahma-randhra*, as per the experience of the *Yogins*.

In these *Abhangas*, the Saint tells us *how the Ashtanga-yoga of Patanjali - having the Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi as its eight facets - is accomplished*. He says that *the Yogins know how the Prana-shakti arrives at the Ajna Chakra. It moves to and fro between the Mooladhara and the Ajna Chakra through the Ida and the Pingala Nadis. This Prana-shakti unifies; and enters into the Sushumna. At the end of the Sushumna at the Brahma-randhra, the Atma-teja shines forth. The Anahata Nada rings there continuously. By taking the Prana-shakti Chamunda (Kundalini) to the Brahma-randhra, the Ashtanga-yoga is accomplished*.

According to the above say of Saint Dnyaneshwar, we understand clearly the real nature of the Yoga of Patanjali - the Patanjala Yoga/Ashtanga-yoga. It can be easily seen how it tallies exactly with the Pantharaja.

From this *Abhanga*, *it will be absolutely clear that in the said three Yoga systems; viz., Ashtanga-yoga, Kundalini-yoga, and Pantharaja; there is basically no difference; although there may be certain minor deviations from each other.*

In the other *Abhanga*, the Saint, showing the path from the *Ajna Chakra* onwards, says that *on the Pashchima-marga, there are two Beejas: The two petals of the Ajna Chakra, with the 'Ham' and 'Ksham' upon them. Going ahead of them, there are the two Beejas of the Hamsa Pada; i.e. the 'Ha'kara and the 'Sa'kara.*

In the region from the Brahma-randhra to the Ajna Chakra, the Jeeva and the Shiva are equal to each other. In the sector from the Mooladhara to the Ajna Chakra, the Jeeva predominates; and is engulfed in the Maya because of the attraction to the Samsara. After reaching the Brahma-randhra, and onwards, the Jeeva and the Shiva are one and the same. The Samsara dissolves then.

The 'Sa'kara' represents the Shiva and the 'Ha'kara, the Jeeva. One Beeja is the *Primordial Principle*; and the other is representing the *Samsara*. The 'Sa'kara and the 'Ha'kara are at the origin of the *Onkara*, and the *Pranava*. When 'Ha'kara predominates, the *Onkara* manifests; and when the 'Sa'kara and the 'Ha'kara become equal, the *Pranava* manifests. In short, the *Onkara* and the *Pranava* are indicators of the state of the *Brahman* with respect to the *Samsara*. The *Yogins* unravel their mysticism in their own *Pinda* i.e. body when they enter into the region of the *Pashchima-marga*.

This is the real difference between the *Onkara* and the *Pranava* that had remained to be explained in this work, in '*Ishwara and Worship [Upasana]*', Book-6- '*Onkara and Pranava*'.

The Pashchima-marga is from the Ajna Chakra to the Brahma-randhra. The Chandra-sthana upon it is the Ardhendu/Ardha-chandra. The Jyoti that manifests before the Yogin at this place is the Atma-roopa. But really speaking, the real Shuddha (purest) Jyoti is the Atman itself that is at the Brahma-randhra in the Sahasradala. That Jyoti illuminates the Jyoti at the Chandra-sthana. Hence, the Saint says in this Abhanga that the Chandra shines by the Shuddha Teja at the Sahasradala.

The Path to the Shuddha Teja goes through the Unmani. While transiting that way, the Anahata Nada that was low in decibels starts ringing loudly; and becomes roaring. The Sahasradala reverberates to that loud sound. The purest Swaroota of that Anahata Nada manifests at the Brahma-randhra only, so says Saint Dnyaneshwar.

He says that the *Yogin* should crave for the *Unmani* state. It is to be noted that *Shrimat Shankaracharya*, too, in his *Saundarya-lahari* and *Yogataravali*, highlights the utmost importance the state of the *Unmani* has in *Yoga*.

Saint *Dnyaneshwar* says that his only aim is to transit upon this path; and he, alone, knows how to attain the *Shuddha Jyoti* (Purest Light of the *Atman*). ***This statement of his, and the respective Abhanga, reinforces the prime importance that the Pantharaja has for the Yogins. Without it, they will not gain the pure Atma-jnana, he avers.*** From these statements of his, *it would become*

crystal-clear which is the real sadhana Marga. It is the Pantharaja, no doubt, as the wise will know immediately.

The Dhyeyya in Ardha-matra Region

In the *Abhanga*, 780, (*Abhangamala*, *op.cit.*), the aim as above is made yet clearer. **Saint Dnyaneshwar directs the Yogin to keep as the Dhyeyya: the Atma-roopa near the Para, above the Sahasradala. This Atma-roopa is at the Brahma-sthana i.e. at the Maha-shoonya. The Anahata Nada rings there.**

It means that **while transiting through this region, the Anahata continues to ring.** However, which *Jyoti* and the *Swaroopa* is to be taken for the *Dhyeyya* is the question. Saint *Dnyaneshwar* asks the *Yogin* to do the *Swaroopa Dhyana*; and advises him to surrender to the *Sadguru* who is immersed in such a *Dhyana* himself for guidance about it.

Signposts on Pantharaja and Pashchima-marga

Origin of Chidvilasa-vada

There are a few *Abhangas*, 781, 782 and 783, (*Abhangamala*, *op.cit.*), that describe the signposts of the *Pantharaja*.

In one of them, Saint *Dnyaneshwar* says that one may study philosophy in depth; read the *Vedanta* of *Shrimat Shankaracharya*, or any other *Vedantin*; or assimilate any number of texts on the *Atmanatma-viveka*; it is of no use for attaining the *Sakshatkara*. Same is the case with the *Paroksha-jnana*, scholarship of high standing, lecturing upon the *Adhyatma* with erudition; that all is in vain. No one attains the *Sakshatkara* of the *Atman* in these ways.

There are the *Maha-vakyas* (Revelatory Dicta of the *Shrutis*): '*Tat Tvam Asi*'; '*Aham Brahmasmi*'; '*Sarvam Khalu Idam Brahma*'; etc. They pronounce the relationship between the *Jeeva*, the *Jagat* and the *Ishwara/Brahman*. Reciting them is of little use. ***Only the Sadguru can communicate their meaning; and confer upon the disciple the ability for the Sakshatkara; and attaining the state of these Maha-vakyas.***

Saint *Dnyaneshwar* says that verbally speaking, these *Maha-vakyas* are nothing more than a bunch of futile words. Their real meaning dawns upon the *Sadhaka* only after the experience of the *Shoonya*. For it, one has to tread upon the *Poorva-marga* i.e. cross over all the *Chakras* from the *Mooladhara* to the *Ajna Chakra*. One should then see the Light (*Prabha*) of the *Atman* in the *Third Eye* (*Tritiya Netra*) at the *Bindu* of the *Ajna Chakra*.

'Prabha' also means the *Sushumna*. The other words used in the *Abhanga* are 'Sheeta' - *Ida Nadi*; and 'Ushna' - *Pingala Nadi*. These *Nadis* are the indicators and channels of the entry and exit from the *Samsara*. When these *Nadis* reverse their flow i.e. their curvilinear flow is reduced to straightened flow; and they merge into the *Sushumna*; the *Jeeva* enters into it, to stop the cycle of births and death. Hence, the real destiny of the *Ida* and the *Pingala Nadis* is in their merging with the *Sushumna*.

When the *Jeeva* ascends through the *Sushumna*, the *Pranas* are transformed into the *Pranava*, as noted earlier in another *Abhanga*. It means that the *Kundalini* awakens; and starts upon the *Yoga* path. Hence the essence of all the three main *Nadis* is the *Kundalini*. By its agency, the world exists; and meets its *Laya*. Hence, *it is the link between the Sakara and the Nirakara. It means that the Sakara becomes the Nirakara through the action of the Pranava i.e. the awakened Kundalini.*

We know that the Sadhana of the Pantharaja is based upon the action of the awakened Kundalini. Saint *Dnyaneshwar* says that one should take it to the *Dashama-dvara* i.e. the *Brahma-randhra*. It is microscopic, the size of the point of a needle. It is also known as the *Shoonya*; although some call it also the *Maha-shoonya*. It is at the end of the *Gagana-gumpha*.

The *Seventeenth Kala* resides there. From it, the entire universe originates. *At the brahma-randhra, the Pinda and the Brahmanda are equipotential; i.e. its half part is the Jeeva and the other half is the Shiva, united with each other.* Saint *Dnyaneshwar* says that in the *Swaroop* at the *Shoonya*, there are infinite number of *Brahmandas*. That *Swaroop* is thus the seed of the *Brahmanda*.

The pristine Tattwa in the Jada (gross, physical) universe is this Swaroop. It is the purest Amsa of the Chit - the original Tattwa. The Saint says that he has learnt it through *Guru Shri Nivrattinatha*. He learnt the *Yogic* secret of the *Anahata Nada* from him; and attained its experience through his grace. Hence, he understands and experiences that the world is the *Brahman* - '*Sarvam Khalu Idam Brahma*'.

The *Chidvilasa-vada*, attributed to Saint *Dnyaneshwar*, must have originated from his *Yogic* experience as above. He experienced that everything is the *Chaitanya* by the grace of his *Guru*; and grasped the unitary nature of the state of the *Nivritti* (*Nivritti Pada*) and the *Brahman* (*Brahma Pada*). While in that state, he reposed at the '*Nayana*' i.e. the *Brahma-randhra*.

Nature of Pranava

In this work, '*Ishwara and Worship [Upasana]*', Book-6, '*Onkara and Pranava*', we have learnt the mysticism of the *Onkara* and the *Pranava*. The *Onkara* and the *Pranava* are many a times regarded as the same; and are treated as equivalent terms. But in the *Yogic* system of Saint *Dnyaneshwar*, it appears that there is a subtle difference between the two terms.

In the discussion of the abovementioned *Abhangas*, the relationship between the *Onkara*, the *Pranava*, and the *Kundalini*, has been mentioned in passing. We have earlier seen their difference in the light of another *Abhanga*, 766, (*Abhangamala*, *op.cit.*), under '*Niranjana Brahman*'. We are yet to examine the matter in details. This is the background of the subject matter. Right now, let us see some of his *Abhangas* on the *Pantharaja* and other matters.

Yogic Secret of Navadha Bhakti

In his *Abhangas*, 784, 785 and 786, (*Abhangamala*, *op.cit.*), the Saint discusses this matter. There are nine holes, or gates in human body. The *Brahma-randhra* is called the '*Dashama-dvara*' i.e. the '*Tenth Gate*', as we know. ***The entry to the Deha is near the Auta-peetha. The Dark-blue complexioned Krishna abides there, beyond the Shoonya.*** It appears there in the shape of *Masoor*, illuminated by its *Teja*. It is also called the *Teja-bindu*. However, at the *Ajna Chakra* before it, it appears of the size of the first digit of the thumb. The way to the *Unmani* is from the *Ajna Chakra* to the *Brahma-randhra*.

Saint *Dnyaneshwar* says that this thumb-sized *Jyoti* has become the entire world. This *Teja* is seen at the centre of the eyebrows (*Bhroo-madhy*). It is not the brilliance of the *Chandra* (*Ida Nadi*), or that of the *Soorya* (*Pingala Nadi*). In that *Teja*, the three *Matras* of *Onkara* (the three phases of the world) - The Origin of the Universe ('*A'kara*'), the existential phase of the world ('*U'kara*'), and the *Laya* of the world ('*M'kara*') - are condensed. They are regarded as the representatives of the three states of *Jagriti-Svapna-Sushupti*/the *Sakara Vishva*. It means that ***the entire world manifests from that thumb-sized Jyoti.***

The *Turiya* is the state that illuminates the *Sushumna Nadi*. Saint *Dnyaneshwar* says that ***the Sushumna gets its light from the Amatra of the Onkara, namely the Turiya. That Teja has transformed the mere 'Water of the Navadha Bhakti' into the 'Heavenly Elixir' (Amrita).*** He says further that

when one accomplishes the Ashtanga Yoga and attains the Brahma-pada, this secret of the Navadha Bhakti is revealed in full.

We can see most clearly from this *Abhanga* that the *Navadha Bhakti* that is extolled by the *Bhakti Siddhantas* (Texts on *Bhakti*), and the *Bhakti-sootras* of *Narada* and *Shandilya*; which is eulogised by *Bhakta* *Prahlada* in *Shrimad-bhagavata*; is not at all different from the *Yoga-marga* we are examining through these *Abhangas* of Saint *Dnyaneshwar*; and that the way to attain it is this very specific *Yoga-marga* of the *Kundalini*, aka the *Pantharaja*.

It is in this sense that the saint says that ***when the Sadhaka attains the state by the Ashtanga-yoga; (i.e. the Pantharaja, in this context, as noted earlier in another Abhanga); i.e. when he attains the Brahma-pada; when he abides at the Sahasradala; and reposes in the Turiyatita state; he attains the fruit of the Navadha Bhakti. The Navadha Bhakti has become the 'Heavenly Elixir', receiving the light of the Turiyatita state thus attained.***

The Navadha Bhakti has following forms of Bhakti: Shravanam (Listening to discourses on God); Smaranam (meditation); Archanam (worship/Poojanam); Keertanam (singing the praise of God); Vandanam (prostration/bowing before God); Pada-sevanam (worshipping at God's feet); Dasyam (serving the Lord as an unpaid yet faithful servant); Sakhyam (worshipping Him as a friend, with great respect); and Atma-nivedanam (Surrendering to God and becoming united in Him). These forms of *Bhakti* are regarded as ideal for the *Bhaktas*.

Apart from these, there are other forms of *Bhakti* e.g. *Kantasakti* (worshipping the *Lord* like a female, treating *Him* as one's beloved), etc. Including them, the doyens of the *Bhakti* Schools describe eleven, or fourteen, forms of *Bhakti*. Most agree upon the abovementioned nine principal forms of *Bhakti*. These nine forms of *Bhakti* are called the '*Navavidha (Navadha) Amrita-jala*' (*Nine kinds of the Elixir*) in the said *Abhanga* of Saint *Dnyaneshwar*. *Narada* also calls the *Para-bhakti* as *Amrita-swaroopa* (*Amrita - Heavenly Elixir*).³³⁸

In this *Abhanga*, the Saint suggests that ***the light of the Turiya; i.e. of the Kundalini in the Sushumna Nadi, manifests as the Amrita of Navadha Bhakti. He also says that these forms of Bhakti are attained by the Ashtanga-yoga i.e. the Pantharaja.*** From the above, it may be surmised that ***when the Sadhaka attains the Dharmamegha Samadhi state, the real Bhakti manifests. During the transit from the Bindu to the Unmani, the higher states of the Navadha Bhakti especially manifest.***

In the *Pys*, there is unique importance attached to the *Ishwara-pranidhana*. That also is because of the above facts adduced by saint *Dnyaneshwar* in

the said *Abhanga*. *Bhakti* cannot be without *Ishwara-pranidhana*, as it is its inseparable facet.

There is a tendency amongst the scholars to propagate the ideas that the Ashtanga-yoga has nothing to do with Bhakti; and that the Yoga and the Bhakti are entirely different paths. In the light of what Saint Dnyaneshwar says, we may conclude that these ideas are without the support of the Shastras; and absolutely lack the requisite experiential wisdom on such deep aspects of Yoga and Bhakti.

Also, it would reveal that the opinions of the proponents of the present-day *Bhakti* movements, who do not have the required experience of ESP kind, about there being no relation of the *Bhakti* to the *Kundalini* and its *Yoga* are also patently wrong, and indiscreet.

For the time being, this much exposure to the *Bhakti* concepts is sufficient. We have yet to see the discussion in *Dnyaneshwari* on *Bhakti* in its entirety. We will return to this topic later on. Then, we can see what *Bhakti* means, also from the texts on *Bhakti*, and the *Bhakti-sootras* of *Narada* and *Shandilya*. The relation of the *Bhakti* to the *Yoga* can also be examined in greater details then.

Signposts of Pashchima-patha

In the next *Abhanga*, 786, Saint *Dnyaneshwar* has described *certain important signposts on the Pashchima-marga*. In them, he includes *the two petals of the Ajna Chakra; and the two Beejas ahead of it of the Hamsa-pada - the 'Sa'kara and the 'Ha'kara; the Avinasha Ovari (indestructible precinct) of the Auta-peetha which is the place of entry into the Brahma-randhra; the Shoonyas/Chakras like the Trikuta, Shrihata, etc.; the Chandra-Soorya i.e. the Ida and the Pingala Nadis, etc.*

From these references, the similarity between the Hatha-yoga and his Pantharaja Yoga is once again revealed. He again points to the equality between the *Jeeva ('Ha'kara)* and the *Shiva ('Sa'kara)* at the *Ajna chakra*; and says that the *Atma-roopa* is to be found in these two *Beejas*.

Secret of Pranava

Let us now turn to the remaining *Abhangas*, 787, 788 and 789, (*Abhangamala, op.cit.*), on the *Pranava*.

The *Ida Nadi* is to the left of the body; and the *Pingala*, to its right. The mind attracted to the *Samsara* has fifteen *Kalas*. The downward and upward flow of the *Pranas* in these two *Yoga Nadis* makes the mind experience these *Kalas*. But *the origin of all these Kalas is at the Brahma-*

randhra. In the Pantharaja Yoga Sadhana, the Pranas transform radically; and enter into the Sushumna, along with the mind. This happens because of the action of the awakened Kundalini.

In the *Abhangas* cited here, the *Kundalini*, with the mind and the *Pranas* in it, is named as the '*Pranava*'. The difficult path that transits the *Poorva-marga*, and goes to the *Pashchima-marga*, is ordained for this *Pranava* in *Yoga*. The *Jeeva* runs helter-skelter upon the nine paths of the pleasures of the *Indriyas*. Once the *Pranava* manifests, it returns to its origin that gives life to it. That is the implication of the said *Abhanga*. This return is known as *the reversal of the Vritti (tendency to life); Pranas transformation into the Pranava; the reversal of the flow in the Ida-Pingala Nadis; looking backwards; the mind turning back upon itself*; etc. in the *Yogic* parlance.

Saint *Dnyaneshwar* says that the *Sadhakas* witness the *Pranava* in this *Swaroopa*. He asks which superior experience there could be, other than the change in the *Swaroopa* of the *Pranava* like this. He says further that *the Pranava has no form. How would it have shadow? It is not so with the Onkara. It has form as well as shadow. The three Matras of it - the 'A'kara, the 'U'kara and the 'M'kara - are its form and the world is its shadow.*

But the *Pranava* is not like the *Onkara*. The experience that the *Yogins* have because of the awakened *Kundalini* cannot be described in words. It is beyond being dreamlike. *The Pranava is actually the Para-brahman*. It, too, does not have a form, and a shadow. Its replica-like, *the Moola Maya, manifests at the Dashama-dvara to create this world. After that process is over, it remains as the Kundalini; coiled in three and half coils, at the Mooladhara.*

Since it is so, how would the shadow of the *Para-brahman* i.e. the *Moola Maya*; and its *Avatara* - the *Kundalini*; have any form? Hence, it has to be concluded that *this universe, the Kundalini, the mind, the Pranas, the Jeeva, and the Moola Maya, are all the forms of the Para-brahman; and they are the Pranava*, consequently.

For experiencing this Pranava, and the above Adwaita, the Yogin should meditate upon the Swaroopa at the Sahasradala. There the expanse of the mind and the world meets their *Laya* into the *Swaroopa*. The Saint says that this is the secret of the *Yoga*; and it is known to the *Sadhakas* having the necessary experience.

Propounding the principle of the unitary nature of the *Vishva* and the *Brahman*, he says clearly that *the Pranava is the Deha; and the Deha/the Vishva, the Pranava. They are all the Swaroopa.*

Here, one would recollect the *Mantra*, 2-1-11 from the *Kathopanishad*.³³⁹ The *Atman* is not many. One who sees the many in the one, gets trapped in the cycle of births and death. One who experiences the *Atman* as being one, by purifying his mind, is fulfilled.

Saint *Dnyaneshwar*, too, says that all this is not many, but one. He thus seems to honour the *Kathavalli*, offering it the flower of the *Pranava* in the above-said *Abhanga*. The readers need no telling that this *Pranava* is the origin of his *Chidvilasa-vada*.

Saint *Dnyaneshwar* has picturised the *Swaroopa* of the *Pranava* thus as the awakened *Kundalini*, along with the mind and the *Pranas*. One recollects a mantra from the *Mundaka Upanishad* which is a parallel of this. The *Pranava* is the bow, the *Atman/Jeeva* is the arrow; and the *Brahman*, the target.³⁴⁰ One should hit the target on the bull's eye. Like the arrow deeply embedded into the target, the *Jeeva* should immerse deeply into the *Brahman*; becoming one with it.

The best analogy similar to it has been recreated by Saint *Dnyaneshwar*; which is on the factual basis of the *Yoga-shastra* by defining the *Pranava* as the awakened *Kundalini*, along with the mind and the *Pranas*. We may say that *in the Pantharaja, the awakened Kundalini, along with the Pranas and the mind is the bow; and the Jeeva the arrow. The target is the Shiva at the Brahma-randhra.*

The *Abhangas* of Saint *Dnyaneshwar* appear to imply something like this. But going yet ahead of the *Mundaka*: in the fashion of his analogy of the Goddess *Ambika*, the trident in her hand killing the demon, and the demon *Mahishasura*, all made of gold to indicate their basic *Adwaita*; he sees the *Pranava* in all the three i.e. the bow of the *Pranava*, the arrow of the *Atman Jeeva*, and the *Brahman* - the state of absolute *Adwaita*.

He clearly says that one should not imagine the apparent differences in the three to be their intrinsic nature. The essence of the *Jnana* is this body. The *Jnanins* look at the world in this manner of unitary nature of everything in the world. The *Atman* is *Poorna* - perfect whole, without any parts or fractions (*Amshas*).³⁴¹ Saint *Dnyaneshwar* says in the same tune that the *Atman* is perfect whole; so, see the *Jnanins*.

Onkara and Pranava

Ref. Abhangas, 794, 795 and 791, (*Abhangamala, op.cit.*): The Saint who sees the *Pranava* in the *Brahman* and the *Moola Maya*, therefore, says that the father and the mother of the *Jeeva* i.e. the *Pranava*, are both the

Pranava. Both the *Shiva* and the *Shakti* are *Pranava*. The Saint has first become the *Pranava* by following the *Pantharaja Sadhana* of the *Pranava*; and now, he is meditating upon the *Pranava* at the *Brahma-pada*, enjoying the *Pranava*'s grandeur. He further says that in the *Pranava*, the *Atman* pervades. The *Jeeva*, *Mukti*, and *Bhukti* (enjoyment, life), are all inherently the *Pranava*.

Pranava Everywhere Before and After Ardha-matra

Saint Dnyaneshwar says that *one who sees the Pranava, in the Pranava, by the Pranava, is only too rare; and quite extraordinary a person*. The meaning of it is that *the Yogin who sees the unitary nature of the Deha with the Brahman by the Upasana of the Pranava is really fulfilled. This body is the Pranava i.e. the Brahman. The Upasana of the Pranava is the Kundalini-yoga. it is indistinct from the Pantharaja*, as we have already seen above. The *Akasha* of this *Pranava* pervades in everything, and in every *Tattwa*. It means that in everything, from an ant to the *Brahma-deva*, there is nothing other than the *Pranava*; i.e. the *Para-brahman*.

Here, the Saint has taken the meaning of the *Pranava* as the *Para-brahman*. Seen from this point of view, it appears that there are various meanings of the *Onkara*, and the *Pranava*, in vogue. At times, the Saint uses them as synonyms of each other. In the *Vedanta*, the words: '*Onkara*', '*Pranava*', and '*Udgeetha*', are used in the same sense; and for the *Brahman*. *Patanjali*'s famous aphorism says that *Pranava* stands for it; i.e. for the *Ishwara*. (1-27, *Pys*).

In *Gita*, too, there is similar admixture of the words '*Pranava*' and '*Onkara*'.³⁴² The portent of the word '*Akshara*' is also similar.

The slight, but significant, difference between the three terms: *Onkara*, *Pranava*, and *Udgeetha*, is as follows: ***The Onkara is the Sakara Brahman. The Pranava is the original pristine state of the Brahman. The Udgeetha is the Onkara sung in the Samas; or the singing for the Pranava; or the description in the sung Richas of the Samaveda of the Brahman.***

In the Saint's *Abhanga*, 766, (*Abhangamala*, *op.cit.*), it is revealed that the *Onkara*, with its three *Matras*: '*A*'kara, '*U*'kara, and '*M*'kara, is the *Sakara Pranava*. It means that the *Deha*/external world is *Onkara*; and the *Brahman* is the *Pranava*.

In the above *Abhanga*, 795, (*Abhangamala*, *op.cit.*), the Saint asks the *Sadhaka* to see the *Pranava*, in the *Pranava*. That means that the *Deha*/*Vishva* is the *Pranava*; the *Brahman*, too, is the *Pranava*; and the

Yoga Sadhana is also the *Pranava*. The minuteness as above between the *Onkara*, the *Pranava* and the *Udgeetha* should be kept in mind.

Upasana of Pranava

Saint Dnyaneshwar says that the *Pranava* is the top secret of the *Rishis* and the *Yogins*. *The Vedas' dictum is that the Pranava is the most superior of all. Pointing out to one of the famous pronouncements of the Vedas, he says that, in principle, all this is the Pranava; and the Pranava alone.*

Let us have a look at some of the *Abhangas*, 790, 793 and 792, (*Abhangamala*, *op.cit.*), of the Saint that throw light upon the *Pantha* of the *Upasana* of the *Pranava*. From them, the similarity, and oneness, of the *Pantharaja* and the *Pranavopasana* becomes clear.

The core of the *Pranavopasana* is the *Pranava*, wherein is the resplendent (*Tejomaya*) *Maha-linga*. This *Maha-linga* is the place of the *Maha-shoonya*. Sir John Woodroffe calls it as the *Para-bindu/Parama Shiva*, (*The Serpent Power*, *op.cit.*). This is beyond the body. *This is the Parama Dhama/Parama Vyoma. It is the house of the Yogins. The Bhramara-gumpha, and the regions ahead of the Satya-Alakshya-Agama-Anami Lokas, are in it. The Videha-mukta (a Mukta who has left his bodies) Sadhus, Saints, and Yogins, abide there. The Jeevanmuktas aim at it.* Because after the initial stages of the *Jeevanmukti*, they repose in this state.

Beyond Nada-Bindu-Kala-Jyoti

We have already discussed the *Sixteen/Seventeen Kalas* of the mind. (*Ref. Elixir of the Seventeenth Kala*). There are fifteen *Kalas* of the incarnate mind. The *Sixteenth Kala* is at the juncture of the incarnate mind and the *Chaitanya*. The *Seventeenth Kala* is that of the *Chaitanya*. The *Seventeenth Kala* is called the *Amrita Kala* also. The *Yoga-shastra* uses the word '*Chandra*' (*Moon*) figuratively, to indicate the mind. Here in the present *Abhangas*, the Saint uses the term: '*Water in the Chandra*', to mean the *Amrita* in the *Seventeenth Kala*. The *Yogins* who drink it are blessed souls.

Here, Saint Dnyaneshwar has used the words: '*Nada, Bindu and Kallola (Kalas) have become the foetus*'. That is with reference to the state of the *Yogin*. The *Nada* and the *Bindu* are the *Sookshma* miniatures/icons of the world. *The Bindu is that of the Roopa (Drishya); and the Nada is that of the pulsation of the Vishva.* The *Nada-Bindu-Kala-Jyoti* complex is the world of the *Yogin*; and Saint Dnyaneshwar. These are the four emblems of Existence. When they set, the *Laya* of the *Vishva*, or that of the *Existence*, occurs. In *Dny, Ovi 6-288*, the Saint had used the words in the same sense:

'The *Nada-Bindu-Kala-Jyoti* are no more in that state'. That time, it was to indicate the transformation of the *Shakti*, having absorbed the four in it. (xxxv, *Pantharaja Process*, *op. cit.*).

However, presently, he uses the word, *Jyoti*, for the resplendent *Maha-linga*; and the words, *Nada-Bindu-Kallola*, to portray the higher stages of *Yoga*. After the *Sadhaka* arrives in the region of the *Ardha-matra* through the Path of the *Pantharaja*; i.e. the *Prati-prasava*, on the *Laya* of the three *Matras* of the *Onkara* - 'A', 'U' and 'M'; he sees the world reflected in the four ways: of the *Nada*, the *bindu*, the *Kala*, and the *Jyoti*.

At the *Bindu*, the *Roopa* constituent of the world manifests in subtle form. Its *Laya/Nirodha* occurs at the *Nirodhika*. The *Nada* that abates at the *Nadanta* is the '*Shabda/Dhvani*'.

However, the *Anahata Nada* gives him company till the end. It is altogether different from the '*Nada*' as represented by '*Shabda*'/'*Dhvani*'/pulsation of the *Vishva*. It is the original pulsation of the *Brahman*.

The Kalas represent the mind. It accompanies the Sadhaka to the state of the Samani. In the Unmani, Laya of the mind takes place. When the Maha-laya occurs in the Maha-shoonya/Jyoti-sthana, the Seventeenth Kala of the mind manifests; and in it the Parama Laya (Final Laya) of the Nada, the Bindu, the Kala, and the Jyoti, occurs. Final Laya of the Vishva is attained in that state. We have to have this background to understand the *Abhangas* of the Saint about *Nada-Bindu-Kala-Jyoti*.

Not Many, But One, and One Only

Saint *Dnyaneshwar* has said in the present *Abhangas* that *the Nada-Bindu-Kala converge in the 'Foetus'; i.e. in the Maha-shoonya*. That is the great state of the *Yogin* then. He further says that the *Deha* (body) that yields such a fruit is rare in the three worlds. But the *Bhakti* manifests easily through such a body. The real *Abhakta* (Not a *Bhakta*; also, inseparable) is the *Deha*. But the real *Bhakti/Bhajanam* is that by which it transforms into the *Brahman*; and becomes one with it. That way is the *Yoga Sadhana* of the *Kundalini*, aka the *Pantharaja*.

Thus, we find that the *Bhakti*, the *Pantharaja*, and the *Yoga* of the *Kundalini*, are all identical in nature, though differently described, or worded. When this *Bhakti* manifests, a unique wonder takes place in the three worlds. *The Sadhaka experiences that the 'Milk', or the 'Chandramrita' (Amrita from the Chandra); i.e. the Seventeenth Kala is occupying the entire Brahmanda. The Nada and the Bindu meet in the Shuddha (purest, ultimate)*

Jyoti. The distinction between the Prakriti and the Purusha, the Shakti and the Shiva, disappears.

Those who see the *Dwaita* in them are engulfed in the world of their bodies (*Dehahankara*). They are the slaves of the *Samsara*. They ought to search within for the disappearance of the *Dwaita*; and seeing the *Adwaita* uniformly everywhere. They should follow the *Pantharaja* that effects the merger of the *Pinda* into the *Pada*; and see the *Brahman* in this humanly form itself that is nothing but the replica of the *Brahman*.

Saint *Dnyaneshwar* urges the wise to follow his advice. He says further that in order to realise the *Swaroop* of the *Pranava*/the *Brahman* like this, in this body itself, one should surrender to the *Guru*. He himself had surrendered to *Sadguru Shri Nivrittinatha*; and perfected this *Sadhana* from the *Sadhaka* state to the *Siddha* state. Because of it, *the distinct identities of the 'Sa'kara and the 'Ha'kara are extinguished. The Turiya and the Unmani states have been elevated, and sublimated. The distinction between them has vanished; and he has attained a unique state beyond description.*

The Jeeva and the Shiva have merged into each other. The Unmani has been absorbed in the Turiya. Saint *Dnyaneshwar* gives its credit to his *Guru*. From this submission of the Saint to his *Guru*, we once again are witnessing *the prime facet of the Pantharaja as being the Yoga that one attains because of the blessings of the Guru.*

Because of it, once the *Yoga* is accomplished, one experiences the dicta of the *Vedas*, the *Shrutis*, and the *Upanishadas*. ***'This is not Many, but One, and One only'*** (*'Neha Nanasti Kinchana'*), says the *Katha Upanishad*. Realising it, the *Yogin* fathoms the entire depth of the *Pranava*; and the great mysticism behind it. Blessed is he who has had these experiences!

Signature Tune of Jeevanmukti

Ref. Abhangas, 796, 797 and 798, (Abhangamala, op.cit.): Explaining the state of the *Jeevanmukta*, Saints, and *Yogins* again, the Saint says that the *Shiva* and the *Shakti* are not different from one another; but are one like the *Ardha-nari-nateshwara*. Likewise, is the difference between the states of *Jagriti-Svapna-Sushupti*; between the *Sthoola-Sookshma-Karana-Mahakarana Dehas*; and the *Turiya*; etc. They are all multiple forms of the same *Tattwa*; but there is no intrinsic difference (*Bheda*) amongst them.

When the *Yogin* assimilates this *Jnana*, ***the Anahata Nada starts ringing beyond the place of the Para. He sees the Dark-blue coloured Bindu in the***

Brahma-randhra. The Unmani reposes unceasingly in the region of the Maha-shoonya that is the non-terminating (Akshaya) path beyond the Brahma-randhra. The Yogin sees his head in the *Akasha* and experiences hearing in the ten directions all around, listening to the *Anahata Nada*, with great rapture. The serene *Kundalini* pervades the entire region from the *Mooladhara* to the *Brahma-randhra*. Saint Dnyaneshwar says that *those whose experience is like this are certainly the Jeevanmuktas, Saints, and Yogins.*

Pashchima-patha in Entirety

Ref. *Abhangas*, 802 and 801, (*Abhangamala*, op.cit.): Knowing that the *Pashchima-patha* is not generally well-known, the Saint tries to acquaint all of us more with it through his *Abhangas* to guide the *Sadhakas*.

He says that beyond the *Sthoola*, the *Sookshma*, and the *Karana Dehas*, there is one more *Deha*, namely, the *Maha-karana Deha*. ***The dark-blue colour seen beyond the Auta-peetha, beyond the white colour of the Karana Deha, is that of the Maha-karana Deha.***

Within it, the object of the Dhyana, the Lakshya, of the Yogins, the Shriranga, resides. The Unmani Kala is wedded to Him. The place in which this Dark-blue Shriranga abides is the Sahasradala Kamala. In it, the Yogins see the most resplendent Teja (Maha-teja). It is the Shriranga of the Yogins.

From there, the way to the *Brahman* is upwards in the *Akasha*. In that *Gagana*, the *Moola Maya* resides. But the way to reach it cannot be easily seen. Until now, the *Yogin* has treaded the *Sushumna* path up to the *Sahasradala*. He has to take a flight, a quantum jump, from the *Sushumna* to reach the miniscule aperture, the size of an ant's eye. He has to enter into it with great agility.

Once he reaches there, ***the Sadhaka, transcending the Jada Vishva, unites with the Moola Maya.*** Thereafter, he merges into the *Para-brahman*. When it happens, the distinct identities of the *Shiva-Shakti-Jeeva* disappear. Figuratively, speaking, the difference of the *Male*, the *Female*, and the *Neuter*, do no longer exist. The Saint says that ***the one who has had this flight can alone know what the Para-brahman is.***

From the present *Abhanga*, it is seen that ***the Maha-karana Deha is up to the Sahasrara Chakra/Sahasradala Kamala.*** This is the *Maha-karana Deha* with respect to the *Pinda*. ***The Karana Deha is up to the Auta-peetha/the Forth Shoonya/Unmani.*** The bliss (*Ananda*) in the *Unmani* state is that of the *Saguna* because the *Teja* and the *Nada* are still existing. No doubt their level is higher and different from that in the region from the *Bindu* to the

Unmani. Yet, it is the region of the *Saguna*. If one may say so, it is the *Saguna* bordering upon the *Nirguna* i.e. the extreme boundary of the *Saguna*.

The Saints have been describing in their compositions Lord Shri Krishna, or Viṭthal, from this state. The path ahead to the *Nirguna-Nirakara* i.e. from the *Pinda* to the *Brahmanda*, is the most difficult. *One has to transcend the miniature opening in the Brahma-randhra at the Sahasradala to meet the Moola Maya. The Moola Maya and the Para-brahman being unitary in nature, like the Ardhanari-nateshwara, when the Sadhaka attains this state of union with the Moola Maya/Para-brahman, the Maha-laya of the Vishva occurs for him. Being united with the Para-brahman, he attains the Adwaita state.*

Saint *Dnyaneshwar* has mentioned about jumping through the small aperture, the size of an ant's eye. Saint *Muktai*, too, speaks the same language in one of her *Abhangas*. She says that the ant has taken flight into the *Akasha* and swallowed the *Sun*. The mysticism of this *Abhanga* is worth exploring by the readers.

From the present *Abhanga*, it is seen that the Saint treats the region of the *Ardha-matra* as up to the *Brahma-randhra*. We learn more from his next *Abhanga*. He says that the Sahasradala Kamala is near the Auta-peetha - the Forth Shoonya (Nayana). The Chinmaya Vastu (Atman) of the Ardha-matra is in it. The Sadhaka should experience himself whether the Nada is in the Onkara, or the Onkara is in the Nada, by remaining in the Pranava unceasingly. He will see that the *Vishva* is the *Pranava*; and the *Pranava* is the *Vishva*. The Nada is called the Vishva here. Onkara and the Pranava are indicators of the Brahman. This experience is that of the Saguna and the Nirguna together.

Saint *Dnyaneshwar* says that no one, nor any text on *Yoga*, have revealed the experience that *the 'M'kara, the Ardha-matra, and the Shoonyas, are all the Atman*. He is stating it clearly for the benefit of the *Sadhakas*.

Epilogue on Yoga

Poorva and Pashchima Pathas and Saguna-Nirguna

In the *Abhangas* coming next, let us see if some more light can be shed upon the *Pantharaja*.

Ref. Abhanga, 803, (Abhangamala, op.cit.): The Saint says that *once the Sahasradala Kamala and the Brahma-randhra are seen, the Triputi disappears. The Dwaita vanishes after the Anahata Nada attains the Laya of the Vishva. The Adwaita Ananda (Bliss of the Adwaita) is attained on the Pashchima-*

marga. How the *Sahasradala* supports the mind, the *Pranas*, the *Jeeva*, the *Deha* (*Manasa*, *Pavana*, *Nigama*, and *Agama*) is understood with the help of the *Deha* while in this body itself.

Ref. Abhanga, 804, (Abhangamala, op.cit.): It is meaningless to call the *Deha* as the *Saguna*, and the head as the *Nirguna*. One should not say that the *Poorva-marga* is of the *Saguna* and *Asuri*; i.e. in the *Pinda*; and that the *Pashchima-marga* is *Nirguna* i.e. *Daivi*; in the *Brahmanda*. The entire *Charachara Vishva* (the entire universe, with its animate and inanimate objects) is in the *Maha-shoonya*. It manifests from the *Maha-shoonya* and the *Ardha-matra*.

Ref. Abhanga, 799, (Abhangamala, op.cit.): The *Purusha* (*Atman*) is ahead of the *Ajna Chakra*. The *Yogins* wed *Him*; and enjoy the *Seventeenth Kala*. They who have no support (i.e. of the *Vishva*) abide there. But they lack the consciousness that they have left that support behind. Saint *Dnyaneshwar* says that he has the experience of the *Avinasha Paramatman* by the grace of his *Guru*, saint *Nivrittinatha*.

Ref. Abhanga, 800, (Abhangamala, op.cit.): The Saint says that progressing upon the *Poorva* and the *Pashchima Margas*; and by purification of the *Ida* (*Krishna*), *Pingala* (*Shukla*), and the *Sushumna* (*Nari*) *Nadis*; one should awaken the *Kundalini* and know the secret of the *Brahman* (*Daivi*), and the *Deha* (*Asuri*).

He further says that the *Ardha-matra* is shaped like the *Masoora* lentil. It can be experienced by the *Sadhana* as narrated (*Pantharaja*) in both its states, the *Pinda* (*Deha*) and the *Brahmanda* (*Brahman*). In both the *Saguna* (*Asuri*) and the *Nirguna* (*Daivi*) states, it is the *Para-brahman* that is experienced in the form of the *Masoora* in its *Chidroopa*.

Other Abhangas on Yoga

Thus far, we have seen around 60-65 *Abhangas* of Saint *Dnyaneshwar*. Other *Abhangas* on *Yoga* by him narrate, more or less, the same experiences. The readers may see them from the *Abhanga-gatha*, (*Abhangamala, op.cit.*). We will now look into some of his *Abhangas* that shed new light upon our subject matter of *Yoga*. Their essence only will be recounted. Only their serial numbers from the *Gatha* will be mentioned. (*Abhangamala, op.cit.*).

The *Avinasha Purusha* is seen at the house of the *Shoonya*. The *Darshana* of that *Purusha* appearing in the *Deha* is blue-coloured. (808). The entire

Chaitanya is contained in that *Purusha*. He is the *Lord Vitthal*, consort of *Devi Rukmini*. (806).

The *Sushumna* is called the *Avinasha Karnakumari*; and the *Bindu*, the circular *Chandrama* (Moon). After passing through the aperture, the size of an ant's eye (*Rashmi-agra*, point of a ray of light), one attains to the *Shuddha Brahman* (*Pristine Brahman*). There is no end of it. (805). In this context, the *Ovi, Dny, 6-315*, is noteworthy. Saint *Dnyaneshwar* says in it that in the infinite pool of the *Maha-shoonya*, there is no trace even of the equally infinite *Gagana*.

Saint Dnyaneshwar saw the Kaivalya Deha that is different from the Sthoola, the Sookshma, the Karana, and the Maha-karana Dehas. He became it on seeing it. (809). Here, the words, Nayana (Eye), etc. are used in the sense of the Maha-shoonya, as also of Bindu, Golhata, Shrihata, Auta-peetha, and Ajna Chakra. (811). The Maha-shoonya is also called the Shoonya. (812).

Govinda resides in the *Maha-shoonya*. (813). In the precincts of the *Maha-shoonya*, the light of *Turiya* falls, illuminating it. In the *Turiya* state, there is the bliss of the *Unmani*. (814). The *Yogin* sees the *Sthoola Deha* as red colour; the *Sookshma Deha* as white colour; the *Karana Deha* as dark-blue colour; and the *Maha-karana Deha* as blue colour. *Inside these colours, he sees the Jyoti/Teja that is the Alaksha/Niranjana. (815).*

The infinite region beyond the Auta-peetha, and the Ardha-matra, is the Shoonya/Maha-shoonya. (816). The Jagadisha (Lord of the World) resides there. For the Jyoti-sthana at the Brahma-randhra, the terms - Bindu and Shoonya - are used (820). The terms- Peak of the Seventeenth, Mahalinga-sthana, and Talu, are used for the same place. The path to the peak of the Seventeenth Kala/to the Maha-linga is endless. One cannot see it whole. (823).

Here, it is to point out that the term - *Talu Chakra* of *Guru Gorakshanatha* (*ssp*) and others - needs to be reconsidered. The contention of the scholars and writers that it is at the palate in mouth appears to be ridiculous. It is more likely that it is at the *Murdhni-sthana*, in the light of the above *Abhanga* of Saint *Dnyaneshwar*. That is also more in line with the *Yoga-shastra* tenets.

Next, the Saint says that *Vitthal* (*Father*, the consort of *Devi Rukmini*) is the pure - *Pristine Pranava*. (824). The *Atmarama* is cast in the blue colour, inside out. (825). It can be inferred that *the Maha-karana Deha extends into the Kaivalya Deha. (809 and 826).* After the '*Aham*' dissipates, the blue coloured '*Soham*' *Vastu* (*Atman*) is seen. At that time, the *Sadhaka*

reposes in the *Maha-karana Deha* to enjoy the bliss. (827). ***The Pantharaja is the path in which the eyesight reverses; and turns back upon itself.*** (828).

The *Chakras* - *Golhata*, the *Trikuta*, and the *Shrihata* - are mentioned. The *Kootastha* is beyond everything, including the *Maha-karana*. (830). The *Chandra* (Moon) of the *Seventeenth Kala*, and the *Bimba*, are the blue coloured *Brahman*. (831).

The *Kundalini* raises its mouth upwards and emits fire. (832). This mention is similar to that of the *Pantharaja* process. [*Ascension of Kundalini* (1), *op.cit.*]. This may be tallied with *Dny*, *Ovis* 6-230, 228 and 241. In this *Abhanga*, Saint *Dnyaneshwar* clearly says that ***even the Saints and the Bhaktas attain the superior state because of the Kundalini Yoga, not just the Yogins.***

This specialty of the *Pantharaja* should be specifically noted by the scholars and the *Bhakti-marga* enthusiasts who try to discredit the *Yogic* processes; and especially, the prime place the *Kundalini* has in the *Adhyatma-shastra*, including its folds of *Bhakti*, *Karma*, *Jnana* and *Dhyana*; apart from the *Kundalini Yoga* aka *Pantharaja*.

In the next *Abhanga*, (836), the words - '*Treasure at the Nabhi-sthana* (navel region), *Hrit-kamala*, *Vitthal*, and *Kundalini* - are used. This *Abhanga* indicates the unitary nature of the *Pantharaja* with the *Bhakti*.

Consummation of Abhangamala (String of Abhangas)

Now, we will see one important *Abhanga*, (837). The description given in it of the *Yoga* process is just equal to that of the *Pantharaja*. In it, the places and the *Chakras*: viz., *Mooladhara*, *Svadhishthana*, *Manipura*, *Vishuddha*, *Agni* (*Ajna*), and *Sahasradala*, are very clearly mentioned.

It also indicates that ***the original place of the Kundalini is at the Manipura in the Nabhi-sthana***. The *Moola-bandha*, along with its *Kriyas*, is clearly mentioned in it. The final state attained by this *Yoga* is the *Unmani*. The *Yoga* is accomplished by the grace of the *Guru*. Readers may refer to it from the *Gatha*, in the original form, to see how ***the Pantharaja is fully reflected in the said Abhanga.*** (*Abhangamala, op.cit.*). ***It is complementary to the description of the Pantharaja in Dnyaneshwari.***

In another *Abhanga*, (839), Saint *Dnyaneshwar* calls the *Pantharaja* by the name of '*Amrita-yoga*'. It contains specific *Natha Sampradayika* terms of *Kundalini Yoga*, like '*Huda*', '*Manomaya Chakra*', and '*Mailagiri*'. There is mention of '*Huda*' in *Dny*, *Ovi* 12-48. It is in the context of the

Pantharaja. 'Huda' is a Pranayama Kriya in the Pantharaja process. In the present Abhanga, it is said that the Amrit-yoga (Pantharaja) starts with 'Huda' i.e. Pranayama process. Those interested may refer Divyamritadhara of Shri Baba Maharaja Arvikar, on the above-cited Ovi.

The *Abhanga*, (840), contains various terms describing the *Kundalini*, such as: *Moola-peetha*, *Kula-swamini*, *Kundalini* of vermillion colour and golden splendour: awakening because of the *Vairagya* and virtues (*Punya*); its ear termed as *Shoonya* or *Sushumna*; coiled nature; and vermillion coloured bird; etc.

This *Abhangamala* on *Yoga* by Saint *Dnyaneshwar* has its aim of attainment of the state of the *Turiya*. The *Turiya* is the *Unmani*. It gives the experience that the '*Kshara*' is the '*Akshara*'. The *Nirguna* is the *Sakara*; the *Deha* is *Videha*; the *Maha-karana* is the *Brahman*. This state of *Jnana* arises due to the grace of the *Guru*; and the *Yoga Sadhana* is consummated by it. That is the mystic experience of Saint *Dnyaneshwar*. He says that with this experience, the *Abhangas* on *Yoga* come to their natural end. (834).

Elixir of Yoga

We are now taking up one *Abhanga* at the end of this discussion to describe the above experience of Saint *Dnyaneshwar*. We have been enjoying this *Abhangamala* of the Saint; but there has to be an end to everything, howsoever sweet and savoury it may be. The narration on *Yoga* can never be complete since the subject matter is vast; and it not only touches but takes us into the province of the *Unknown* and the *Infinite*.

The Saint says that upon the mountain of the *Auta-peetha*, there is a cow, named the '*Seventeenth Kala*'. The Emperor *Yogin* drinks her milk. He is fully satiated by it. He has attained the *Holistic* state (*Poorna Pada*). He is enjoying the *Bliss* of *Samadhi*. He has not a care in the world, including the pangs of hunger; and thirst for the sensory pleasures. He has seen the '*Akshara*', by discarding the '*Kshara*'. He experiences the '*Sat*', by renouncing the '*Asat*'. Automatically, his mind has attained *Unmani* state. Since Saint *Dnyaneshwar* has the God within now, what need is there for a separate *Moksha* state? He has become the treasure-house of the *Swa-samvedya* pleasure of the *Atman*. This is the real *Paramananda*, the maximal Bliss of the *Atman*, he says. And thus, the *Abhangamala* comes to its end.

By now, we have learnt the details and the specialties of the Pantharaja Yoga-marga through Dnyaneshwari and Saint Dnyaneshwar's Abhangas. We have

reviewed the various experiences, phases of *Yoga*, various *Bhava* states, and the *Samadhi* states of the *Sadhakas* as they progress upon the path of *Yoga*.

Along with Amritanubhava, all this literature of Saint Dnyaneshwar, is a rich and vast treasure of experiential Yoga. It may as well be viewed as the standard textbook of practical *Yoga*. It is so varied that even hundreds of doctoral theses can be written upon it. We have been studying it to enquire into its *Yogic* aspects; and reviewed almost all the subjects that may help us in our mission of *Yoga Sadhana*.

Seven States of *Yogavasishtthya*

As an adjunct and the remainder of our detailed discussions on *Yoga* so far, let us touch upon the *Seven* states of a *Sadhaka* on *Yoga* path, as narrated in *Yogavasishtthya*. That will also help us to summarise and collate the *Yoga* process thus far examined by us.

It says that there are seven states of a *Yogin* who takes up the study and practice of *Yoga*. *Shrimat Shankaracharya*, too, narrates these, it is learnt. They are named as follows: 1. *Shubhechchha*, 2. *Vicharana*, 3. *Tanumanasa*, 4. *Sattvapatti*, 5. *Asamsakti*, 6. *Padarthabhavini*, and 7. *Turyaga*. These states are fully explained in great details in *Patanjala-yoga Darshana* (*Kolhatkar, op.cit.*). the readers may refer to it. (*Sootra 4-25, ibid*). The subject matter is presented here to the extent required for our purpose.

When the desire for eternal bliss arises in the mind; and there is conviction in it; it is known as '*Shubhechchha*' (literally, auspicious desire). This stage is preliminary to the *Viveka* and *Vairagya* of *Pantharaja*.

When the *Sadhaka* starts the *Sadhana* process for attaining to the eternal state, he arrives at the state of '*Vicharana*'. His quest for the *Sadhana-marga* as prescribed by the *Shastras* starts.

When he starts liking the *Sadhana-marga*; and feels attracted to the *Dharana-Dhyana*; the state of '*Tanumanasa*' arises. That is the third state upon his *Sadhana Path*. The outer facets of *Yoga*: viz., Meditation (*Nididhyasana*); trying to identify himself with the *Atman* (*Atmabhava-bhavana*); resolute faith in *Guru* and the *Shastra*; and *Asana*, *Pranayama* and *Pratyahara*, etc.; are practised by him in that state.

That leads to the purification of the Chitta. He gets the Sadguru and the Kundalini awakens, for attaining his goal. This is the state of the Dharmamegha

Samadhi, referred to elsewhere in this work (Ref. Dharmamegha Samadhi). This opinion of this author in the matter is different from that of *Shri Kolhatkar*. We are only referring to his text for certain information. The views of this author are independent; and in the context of the subject being discussed.

This last phase is a big and an important step in *Pantharaja*. After *Kundalini* awakening and attainment of the *Dharmamegha Samadhi*, the *Sadhaka* starts treading upon the proper path of *Dharma*. This is the primary phase of the *Aparokshanubhooti*. It is the fourth state of the *Sadhaka* as per *Yogavasishtthya*, termed as '*Sattvapatti*', pertaining to the state of his *Chitta*. *The state of the Jeevanmukti commences from here.*

After this stage, the *Sadhaka* starts attaining many *Siddhis*. Lack of desire to enjoy them is the state of '*Asamsakti*' of *Yogavasishtthya*, the fifth. The process of the *Shat-chakra-bhedana*, and ascension of the *Kundalini* towards the *Sahasrara*, are the *Pantharaja* stages in this state. That had been discussed in details earlier while reviewing the *Pantharaja* processes.

'*Sattvapatti*' and '*Asamsakti*' are regarded as the awake (*Jagrita*) states of the *Yogin*. While transcending through the three *Matras*- '*A*', '*U*' and '*M*' of the *Onkara*, the *Sadhaka* attains these stages of the *Dharmamegha Samadhi*.

Thereafter, the *Sadhaka* ascends to the *Ardha-matra*; and attains the dreamlike state called '*Padarthabhavini*' of *Yogavasishtthya*: its last but one state. *When the Kundalini enters this region after ascending the Bindu (Tritiya Netra, Eye), the world loses its existence for the Yogin. He attains the Sakshatkara of the Atman; and in this state, he starts viewing the region beyond the state of the Para Vacha.*

Thereafter, the Yogin attains the last, the seventh state of Yogavasishtthya, namely, the Turiya, or the Turyaga. He attains the Sakshatkara of the Kaivalya. His Yoga Sadhana is fully accomplished. The Jeeva and the Shiva merge into each other. The Shakti conjoins with the Shiva. The Yogin stations at the Parama Dhama. This is the final stage of Jeevanmukti.

Epilogue

After having examined in great details the facet of *Karma* and the *Dhyana*; and the *Kundalini-yoga* aka *Pantharaja*; we will examine the major aspects of *Bhakti*, and the composite of the *Karma-Jnana-Bhakti-Dhyana* of the *Kramayoga* aka *Pantharaja* in the next part of this work: *Rajayoga Consummation [Kundalini] - Karma-Jnana-Bhakti -Dhyana.*

Chakras and other Systems

Chakras and other Systems			
Chakras in Various Systems			
System- 1	System- 2	System- 3	System- 4
Ajna Chakra		Ajna Chakra	Ajna Chakra
		Trikuta	Triveni Chakra [Bhroomadhyasthana]
Chandra Chakra	Lalata Chakra	Shrihatta	Chandra Chakra [Lalatasthana]
Brahma- randhra	Sahasradala- kamala		Brahma-randhra Chakra [Murdhni- sthana]
Talu Chakra	Talu chakra		Urdhwa-randhra Chakra [Talu-sthana]
Bhramara-guha	Bhramara-guha		Bhramara-gumpha [Alakshya Chakra]
Brahma Chakra			Punyagara Chakra
Kolhata Chakra		Kolhata	Kolhata Chakra
		Autapeetha	
		Bhramara- gumpha	
		Brahma- randhra	

<i>Bhroo-Madhya</i>)	<i>Ajina chakras</i> (Two-petalled lotus) It is the place of the <i>Atman</i> .	
<i>Anda</i> (Sook-shma <i>Deha</i>) (The Portion Above <i>Bhroo-Madhya</i>)	1.Four-petalled 2.Six-petalled 3.Eight-petalled 4.Ten-petalled 5.Twelve-petalled 6. Thousand-petalled (1) 7. Sixteen petalled 8. <i>Trikuti</i> (Two-petalled) White lotus	<i>Madhya Kundalini</i>
	<i>Third Eye</i> , <i>Pancha-tatwaz</i> and the three <i>Gunaz</i> The place of the <i>Iyot</i> , the <i>Niranjana</i> , <i>Shiv-Shakti</i> and <i>Nija Manasa</i> . The place of <i>OM</i> , <i>Pranava</i> , <i>Gagana-Brahman</i> , <i>Mahat</i> , <i>Mahakasha</i> , <i>Vedas</i> and other divine scriptures, <i>Brahman</i>	

<i>Bhroo-Madhya</i>)	<i>Ajina chakras</i> (Two-petalled lotus) It is the place of the <i>Atman</i> .	
<i>Anda</i> (Sook-shma <i>Deha</i>) (The Portion Above <i>Bhroo-Madhya</i>)	1.Four-petalled 2.Six-petalled 3.Eight-petalled 4.Ten-petalled 5.Twelve-petalled 6. Thousand-petalled (1) 7. Sixteen petalled 8. <i>Trikuti</i> (Two-petalled) White lotus	<i>Madhya Kundalini</i>
	<i>Third Eye</i> , <i>Pancha-tatwaz</i> and the three <i>Gunaz</i> The place of the <i>Iyot</i> , the <i>Niranjana</i> , <i>Shiv-Shakti</i> and <i>Nija Manasa</i> . The place of <i>OM</i> , <i>Pranava</i> , <i>Gagana-Brahman</i> , <i>Mahat</i> , <i>Mahakasha</i> , <i>Vedas</i> and other divine scriptures, <i>Brahman</i>	

<i>Vyala Desha</i> (<i>Dayala Desha</i>)	1. <i>Sarva-loka</i> 2. <i>Alakshya</i> (<i>Alakha</i>) <i>Loka</i> 3. <i>Agama-loka</i> 4. <i>Anami Loka</i>	Brightly Illumined; The Saints' Abode
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OM- OM- OM-OM- OM- OM- OM- OM- OM

*With the Best of Flowers,
Sevantika, Bakula, Champaka, Patali,
Punnaga, Karavi and All;
Taking the August Leaves of Bilva,
Pravala, Tulasi and Malati Trees;
O The Lord of All the Universes:
Let me offer My Homage Gratefully,
At Thy Lotus Feet.
O Kind Lord!
Bestow Upon Me,
Thy Generous Grace,
And Blessings.*

*O Govinda!
This Work is Thy Own.
I offer it
To Thee.
By doing so,
I pray,
I May Forever,
Dwell in The Lotus
At Thy Feet!*

**SO BE IT,
BY HIS,
SHRI KRISHNA'S,
GRACE AND LOVE.**

OM- OM- OM-OM- OM- OM- OM- OM- OM

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Glossary of Terminology and Matters Related to *Yoga* and *Adhyatma-shastras* (From *Yoga of Gita, Kundalini Yoga*)

14 Bhuvanas, 3 Lokas: The *Hindu Pauranika* concept of the *Universe* (*Brahmanda*) is that it comprises of fourteen different strata called the *Bhuvanas*, which include the seven *Svargas* (meaning above the earth, the *Bhooloka* in which we live being one of these seven *Svargas*.) and the seven *Patalas* (meaning below the earth). Again, these are reclassified as three *Lokas* namely, *Svarga*, *Prithvi* or *Bhooloka* and *Patala-loka*.

Abhanga is a metered poetical composition, a form of verse, usually of the Marathi saints.

Abhasa literally means illusion.

Abhichara: Indian Black magic of six kinds, inflicted upon the targeted person/s – *Jarana* (Inflicting with diseases), *Marana* (inflict with death), *Sammohana* (Hypnotizing), *Akarshana* (causing attraction to something or someone), *Stambhana* (stopping someone from doing something) and *Vidveshana* (causing hatred between two persons).

Achetana: It means lifeless; *Jada*.

Achit refers to what is the *Jada*.

Adhah Shakti: See *Shakti*, *Urdhwa*, *Madhya*, *Adhah*.

Ādhāra: Refer to the sixteen *Ādhāras* described in the ‘*Siddha-siddhanta-paddhati*’, book of *Mahayogi Shri Gorakshanatha*.

Adharma: 1. It means the non-performance of prescribed *Vedic* practices and indulgence in sinful acts proscribed by the *Vedas*; 2. See *Dik*.

Adhyatma is the science of *Atman* and the way to attain *Atman* is called *Yoga*.

Adhyatmika guru is the grantor of *Brahma-vidya*, the highest of all the various *Vidyas*.

Adhyatmika Teja: The *Teja* of the *Atman* revealed to the *Yogin* during *Realization*.

Adi means the first, the foremost, the one which precedes all the others, the primordial, the original.

Adi or Moola Maya: This term points to the primordial quality of *Maya* i.e. *Prakriti*.

Adisatta, of Pancha-upasakas: The *Dwaitin* Schools are known by what they name as the final *Satta* or the *Supreme Reality* e.g. *Vaishnava* Schools regard *Lord Vishnu*, or *Lord Shri Krishna* as the *Supreme Reality*. Likewise, the *Shaivas*, also called as the *Shaivaites*, regard *Lord Shiva* as the *Supreme reality*. The major five i.e. *Lords Shiva*, *Vishnu*, *Shakti*, *Ganapati* and *Sun God* are the personal Gods of their devotees. They visualize ‘The *Supreme Reality*’ to be personified as *Shiva*, *Vishnu* and the alike.

Adrishya means it cannot be seen. It is invisible.

Adwaita is the *Principle of Monism* in which the *Ultimate Consciousness* exists everywhere and in everything but is a single entity.

Adwaya: Non-separated, one with it, with no distinction between the two.

Adwaya Bhakta means that the *Bhakta* has united with *Ishwara*, his *Dhyeyya*.

Adwayabjini-vikashu: *Adwayabjini* means the *Lotus of Adwaya* (female form is used here for the poetic simile, The *Sun* the male principle and the *Lotus* of *Adwaya* the female one, which glows with delight on his approach).

Adya means Primordial.

Aghora is a discipline of *Vamachari Shaivaites* who practice the *Yoga* of the *Vamachara* (left-hand path). Their practice involves many a generally hideous act like eating from a skull, residing in the *Smashanas* (crematories), eating foul substances like excreta and human flesh, drinking urine and human blood, human sacrifice, raping virgins and intercourse with animals and humans of lowest castes in the *Smashana*, remaining uncouth, not taking bath, remaining nude, etc. In short, they practice anything and everything that is abhorred by the society and is repulsive to the tastes of common man. They are viewed with horror by the society at large and are feared for their dark powers. They practice black magic, too, for attaining their worldly ends and procuring means for their detested practices.

Agnerjvalanam: It is interesting to note that the first *Richa* of the *Rigveda* starts with invocation of the *Agni* – ‘*Agnimeele (Agnimide) Purohitam*, with a request to invite the Gods through *Agni*.

Aham Brahmasmi: ‘I am the Brahman’.

Aham means the ego, or the consciousness of the self. It is at the root of all the desires, *Sukha*, *Duhkha*, etc.

Ahara: Literally, the food and drink intake.

Ahimsa (adj. *Ahimsaka*) is a very important concept in the context of Indian philosophy, traditions and *Yoga*. The word literally means abhorring killing and harm to other *Jeevas*, opposite of *Himsa* (killing). Jains, Buddhists, *Brahmins* and the *Yoga* practitioners abide by the principle of *Ahimsa*.

Ajanubag is a small gardenlike place wherein are planted some *Ajanu* trees, especial to Saint *Dnyaneshwar Maharaja*. The garden is adjoining upon the *Samadhi* place of Saint *Dnyaneshwar* at *Alandi* and is usually occupied by devotees who wish to recite *Dnyaneshwari* at *Alandi*, sitting at Saint *Dnyaneshwar's Lotus Feet*.

Ajata literally means ‘never born’; Primal.

Ajnana is opposite of *Jnana*. In general, it means ignorance. In particular, it denotes the influence of the *Prakriti* upon the *Jeevatman*. It is the force which binds the soul.

Akarma is not doing any *Karma*.

Akartrika means uninvolved in the working of the *Prakriti*, a characteristic of the *Purusha*.

Akasha: 1. See *Dik*. 2. See *Gagana*.

Akhadas and *Matthas* are the places and precincts devoted to the worship of a *Pantha*. A senior practitioner of the *Pantha* presides over it and his dictum is final so far as the other followers are concerned. Usually the devotees who have renounced their family ties reside at such places.

Akshara Ganesha: Since the simile on *Lord Ganesha* used by Saint *Dnyaneshwar* is based upon His ‘Word Form’ – ‘Literature’ i.e. on letter (*Akshara*) form, he is called *Akshara Ganesha*. Also, it connotes that he is the *Ultimate* Principle, not subject to decay and demise.

Akshara-Brahman is represented by the syllable *OM*, the Sacred Word for the *Brahman*. Broadly speaking, that is the highest that a *Yogin* can meditate upon at the juncture of the *Saguna* and the *Nirguna Dhyana*.

Alandi in Pune district of *Maharashtra* was the place where Saint *Dnyaneshwar* and his siblings were born and spent most of their life. It is about twenty kilometers from Pune. Saint *Dnyaneshwar's Sanjeevana Samadhi* is located there. Round the year, millions of his devotees and seekers on the spiritual path mostly from rural *Maharashtra*, *Karnataka* and *Andhra Pradesh* visit his *Samadhi* and take his *Darshana*. Most of them are from the centuries-old *Varakari* tradition.

Amrita and *immortality*: Many authors of *Yoga* books say that it is the elixir that makes the *Yogin* immortal who drinks it. That is a misunderstood proposition. Immortality is to be taken here not necessarily literally, of that of the human physical body. It has still deeper meaning. The *Yogin* becomes immortal i.e. he is freed from the cycle of births and rebirths. He becomes capable of 'descent' i.e. coming back to the plane of ordinary mortals, instead of just transcending to the *Brahma-pada*.

Amsha: Part, portion, chunk, segment, hologram

Anami: Nameless; One who cannot be given a name; One who is beyond the realm of *Names* and *Forms*, beyond the *Prakriti's* realm; The *Supreme Advaita Principle*.

Ananda, also *Ananda-maya* is the blissful nature of the *Ultimate Reality*, the *Para-brahman*.

Anandamayee Maa, saint: She was a famous saint from erstwhile undivided Bengal. She was held in esteem by various *Sadhus* and *Sannyasins*, etc.

Ananta means Omni, infinite, endless. The *Brahman* is characterized as infinite, beyond limits, limitless.

Ananta-dharmi means having infinite properties.

Ananya Bhakti Yoga: *Ananya* means no other than the one chosen. The worship of only the one, God or *Ishwara*, and no others, is *Ananya Bhakti*. The *Bhakta* seeks to become one with *Him*. That also is another meaning of *Ananya Bhakti*. Here both these meanings are implied.

Ananyabhava: It means 'The state of not being different from' .. 'Something'; here that 'something' is the *Purusha* or the *Parama-purusha*.

Anatman: That which is other than the *Atman* pure.

Anekata and *Bahutva* mean multiplicity.

Anekata-vada and *Bahutva-vada*: Recognition in a doctrine that there are multiple entities behind this universe, all equally primordial.

Anitya means what is temporary.

Antahkarana Chatushtya: For the sake of scientific appreciation, the faculties of the self are subdivided into four flexible entities. viz., (a) The *Manasa* (mind) which goes on desiring, (b) The *Chitta* which is the reservoir of the impressions (*Samskaras*) upon the psyche gathered and remaining unspent through past and present births, (c) The *Buddhi* (intellect) which decides upon the course of action for fulfilment or otherwise of the various desires arising from the mind and the *Samskaras* and (d) the *Ahankara* i.e. the ego representing the self of individual soul which is behind one's existence.

Antar means inside, inwards.

Antarendriya means this sense cannot be seen from outside the body. It is inside the body or mind. Mind itself is an *Antarendriya* as viewed by some philosophers.

Antaryama: Literally, it means what is at the core of one's person, the heart, the *Chitta*.

Anubhava means experience.

Anumana means inference.

Aparigraha is an important concept of Indian philosophy and *Yoga*. It means that a person should not stock anything for the present or the future. He should give up attachment to everything and everyone.

Apaurusheya: It is an axiomatic principle of the *Vedics* that the *Vedas* are not the creation of any being, whether human or otherwise. That is, they are *Apaurusheya*. Creation by a being, human or otherwise is called *Paurusheya*. The *Vedas* exist since the beginning of times. They were received by *Brahmadeva* (the creator) when he was to create the world. The *Rishis* who are associated with their *mantras* are actually the seers (*Drashta*) to whom the particular *mantras* were revealed. The individual *Rishi* is called the *Drashta* of the respective *Richa* (*Vedic* hymn) and *mantras* of the *Vedas* e.g. the famous *Gayatri mantra* was revealed to sage *Vishvamitra*, its preceptor (*Drashta*).

Apta-vakya is the avowal of something by authorities like the Seers, *Rishis*, etc.

Aradhya, Devata/Daivata: *Aradhya Devata/Daivata*, means the one deity to whom one offers very special worship, trying to become one with it, in mind, body and soul with a view to attain to its *Parama-dhama*. It is a deity so chosen by a *Hindu/Vedic* follower. It can be other than the *Kuladevata* (a deity hereditarily worshipped as the presiding deity of a family, *Kula*) and other Gods and Goddesses whom he may be worshipping routinely.

Ardhamatra, OM: 'OM' has three distinct syllables, 'A' - (ॐ), 'U' - (ॐ) and 'M' - (ॐ). These are called the three *Padas* or the three *Matras* of the *Atman*. The fourth *Pada* is the unpronounced syllable. These four *Padas* respectively correspond to the *Jagrita, Svapna, Sushupti* and the *Turiya* states of the *Atman*. The first three *Matras* are represented in the *Linga-deha* by the *Shat-chakras* up to and including *Ajna-chakra*. *Mooladhara* and *Svadhishthana chakras* represent the *Matra 'A'*. *Manipura* and *Anahata chakras* represent the *Matra 'U'*. *Vishuddhi* and *Ajna chakras* represent the *Matra 'M'*. Its implications are that when the *Kundalini* is in the first two *chakras*, the *Atman* is in the *Jagrita* state. In the next two *chakras*, the *Atman* is in the *Svapna* state; and in the last two of the *Shat-chakras*, it is in the *Sushupti* state. The real state of the *Atman* starts from the point of onward of *Ajna-chakra* after the *Kundalini* crosses or pierces the *Brahma-granthi*. It is the fourth state known as the *Turiya* state. In the first three states, the *Manasa* has its full faculties at command. However, as the *Kundalini* enters the region beyond the *Ajna-chakra*, it starts losing this aspect and allegorically it is said that it has only half its faculties at command. This is what is theoretically called the *Ardhamatra* of 'OM'.

Ardhamatra, subdivisions: The famous seven or nine subdivisions of the *Ardhamatra* (*Karana Deha*) which coincide with this region of *Turiya* are: *Bindu*, (*Ardhendu*), *Nirodhika* (*Bodhini, Nibodhini, Rodhini, Nibodhini*), *Nada*, *Maha*-(*Nadanta*), *Vyapika*, (*Shakti*), *Samana* (*Samani*) and *Unmana* (*Unmani*) as narrated in the book '*The Serpent Power*' (pp 425) by Sir John Woodroffe. These

are the regions of the *Karan-deha*. *Unmani* is described as the *Seventeenth Kala*, the granter of liberation. The element of *Manasa* becomes progressively halved at each of these nine states e.g. at *Bindu*, it is $\frac{1}{2}$, *Ardhendu* $\frac{1}{4}$ th, *Nirodhika* $\frac{1}{8}$ th, and *Unmani* $\frac{1}{504}$ th of its original aspect. Proportionately, the *Yogin* loses sight of the world and becomes immersed in the *Samadhi* of which the *Unmani* is the last stage, extending into the *Mahakarana-deha* on *Manasa* becoming null.

Ardha-nari-nateshwara: Symbolic form of the world of reality, *Shiva* and *Shakti* together as equals; half the body, right-hand side that of the male, *Shiva*; and the other half, the left-hand side, that of *Shakti*, the female.

Arya Satyas: The essential principles of the Middle Path of *Buddha* are called the *Arya Satyas*.

Asamprajnata Samadhi: The highest aspired for state of *Patanjala Yoga*, in which the *Yogin* loses all context of his self and becomes one with the *Ultimate Principle*. It is the *Samadhi* of the highest state which is attained without *Dharana*, *Dhyana* and *Samadhi* upon a *Dhyeyya* of any object or concept or principle whatsoever. *Asana* means the *Yogic* posture of the body and limbs which helps best in meditation.

Asat means that which is unreal. These words are almost always used in the context of the various entities like the *Brahman*, the *Maya*, the *Prakriti* and other elements of cosmic nature e.g. The *Brahman* is *Sat*; the *Maya* is *Asat*, etc.

Ashrama: The *Vedic* followers are enjoined upon to lead their life sub-divided into four phases according to their age. Their duties and obligations of each phase have been specified in their religion. The four phases known as *Ashramas* are named as the *Brahmacharya*, the *Grihastha*, the *Vanaprastha* and the *Sannyasa*.

Ashta-maha-siddhis: There are many *siddhis* attainable by *Yogic* practice. *Patanjali* has devoted many *sootras* and a separate chapter in his *Yoga-sootras* named *Vibhuti-pada*, to the *Siddhis*, called as *Yoga-vibhutis* by him. The *Siddhis* are obtained by *Samyama* i.e. the perfected practice of *Dharana-Dhyana-Samadhi*, all in one and upon the same object. Chief amongst them are eight *Siddhis*, attained only by the great *Yogis*. These are called the *Ashta-Maha-Siddhis*: *Anima*, *Mahima*, *Garima*, *Laghima*, *Prapti*, *Prakamya*, *Ishitva* and *Vashitva*. As a matter of curiosity, a student may know what each of these *Yogic* powers is capable of doing. However, Saint *Dnyaneshwar* has warned the *Yoga* students not bother about *Siddhis*. They are useless and delusional. They stop the *Yogin* in his track. The attainment of the goal of *Yoga* is very much delayed if one runs after the *Siddhis* and becomes entrapped in their lure.

Ashtavakra, sage: He got his name from the fact that his body was bent out of shape at eight points in limbs. *Ashtavakra*'s dialogue with the king *Janaka* is a very famous exposition of *Brahma-vidya*, called the *Ashtavakra-gita*.

Ashwattha: The Banyan/ Pippala tree.

Astika means Believer of the *Vedic* creed; also, believer in *Dharma* and various Deities of *Hinduism* which is a religion based upon polytheism

Asuri Sampada: Literally, 'Wealth of *Asuras*, the Demons'.

Atindriya means beyond the grasp of the physical senses.

Atma-bodha/Swatma-bodha: The conscious understanding and identification of the self with the *Atman*.

Atman: In the limited context of a person, it is the individual soul. In the extended context, it is the primal entity that pervades the entire world and its beings, things, etc. The term has to be interpreted by reference to the context of its use. *Atman*, *Vishwatman* and *Paramatman* are the terms that are used in this context to distinguish between three levels of the *Atman*.

Atma-nivedanam is the highest form of *Bhakti* as per the *Bhakti* schools. *Shrimat Bhagavata* speaks of nine kinds of *Bhakti*: *Shravanam*, *Keertanam*, *Vandanam*, *Archanam*, *Pada-sevanam*, *Dasyam*, *Sakhyatvam*, and *Atma-nivedanam*. *Narada Bhakti Sootra* calls it *Para-Bhakti*.

Atma-roopa means He is in the form of the *Atman*.

Aupadhika Bheda-Abheda-vada: *Bhaskaracharya*'s doctrine is a variation of the other doctrines of *Bheda-Abheda*. Since it brings the concept of the *Upadhi* in the picture to explain the duality of the *Brahman*, it is distinguished from the other doctrines of *Bheda-Abheda* by calling it *Aupadhika Bheda-Abheda-vada*.

Aupadhika means relating to *Upadhi*.

Avadhoota is a *sadhu* *Yogin* who has attained stainless purity of the *Self*, by washing away the afflictions of the body, mind, and soul, and who has become free of the cycle of birth and death. *Avadhoota* literally means 'washed clean' (of the *Samskaras* of *Maya*, thus being back into the stainless glory of the *Atman*).

Avastha means state. See also *Bhava*.

Avatara means an incarnation of the *Lord* in bodily form.

Avayavi means having limbs.

Avesha: See *Bhava*.

Avidya means *Ajnana*.

Avikrita (root word *Vikara*): These are philosophical terms. *Vikara* means change, mutation. *Prakriti* is in its *Avikrita* form when *Vikaras* i.e. its mutation into various *Tattwas* has not taken place in it. When the *Vikaras* like *Manasa*, *Mahabhootas*, etc. set into it, it is said to be in the *Vikrita* form. In short, *Avikrita* means without a change, in the original form. *Vikrita* is its antonym.

Avikrita Mahat-tattwa is *Prakriti* in its original state.

Avirbhava: See *Bhava*.

Avishkara: See *Bhava*.

Avyakta and *Vyakta* refer respectively to the non-manifested and the manifested forms of the *Parama Tattwa*.

Avyaktopasana and *Vyaktopasana*: *Upasana* means worship. *Avyaktopasana* means the worship of the *Avyakta*. *Vyaktopasana* means the worship of the *Vyakta*. *Vyakta* and *Avyakta* refer respectively to the manifested and the non-manifested forms of the *Parama Tattwa*.

Avyayi means non-depleting, non-expending.

Avyayi Siddhanta means the doctrine that the *Brahman* remains as it was even after transforming into the world of phenomenon.

Ayamatma Brahma: 'This *Atman* is the *Brahman*'.

Baba Maharaja Arvikar was a modern-day saintly figure from *Maharashtra*. He is very famous for his great composition, *Divyamritadhara* (3 Volumes), in *Marathi* language. He fully expounds in it the *Yoga* and the *Bhakti* of *Gita* as reflected in *Dnyaneshwari*, 12th chapter.

Babaji is an honorific for a *sadhu*.

Badarayana: Vyasa is also known as *Badarayana*.

Baddha: Opposite of '*Mukta*'.

Bala means Force - the power to act.

Bali: He was the most powerful king of the *Daityas* (enemies of the Gods). He had conquered the entire universe and driven the gods into exile. In order to regain their lost empire, *Indra* entreated *Lord Vishnu* who took up the *Avatara* of *Vamana*, the dwarf *Brahmin* boy and went to the *Yajna* that king *Bali* was performing. *Bali*, revering him as a *Brahmin*, offered to give *Vamana* anything he wanted. His *Guru*, sage *Shukracharya*, cautioned him against *Vamana*. However, *Bali* was determined to honour his word, more so on knowing that his *Aradhya Devata*, *Lord Vishnu* was the one who was standing before him in the form of *Vamana* and seeking the grant. It all ended up by *Vamana* acquiring his empire as a grant and giving it to *Indra*. *Bali* was sent in exile to the *Patala*, a subterranean region, to rule over there. As a matter of rewarding his great *Bhakta*, King *Bali*, for the steadfastness of the word given, *Lord Vishnu* agreed to become his doorkeeper. *Bali* is regarded as one of the greatest devotees of *Lord Vishnu*.

Bandha: The *Bandha* is an internal bodily action that helps in the flow/retention of the *Prana* and the *Apana* in the desired direction for the *Yogic* processes of the *Kundalini*, its arousal and ascendance to the higher *chakras*. There are three *Bandhas*, the *Moolabandha*, the *Vodhiyana* (*Odiyana*, *Uddyana*) and the *Jalandhara Bandha* in the *Yogic* process.

Bandhas, three: There are three *Bandhas* - *Moolabandha*, *Odiyana* (*Vodhiyana*) and *Jalandhar*. Each results in the internal *Kriyas* of the *Pranas*, which are part of the *Pranayama Kriya* and are to be learnt from the *Guru*. In the case of *Pantharaja*, these *Bandhas* and *Kriyas* are automatic without any conscious efforts on the part of the *Sadhaka*.

Banka-nala is so named because of its sickle-shape. It is a separate *Nadi*. However, some *Yogis* regard it to be the fag-end of the *Sushumna* shaped in the form of a sickle, near its meeting point in the *Brahma-randhra*. The half a gyration narrated in the book '*Autobiography Of A Natha Siddha Yogi*' in an incident signifies traveling through the *Banka-nala*. More details of the *Nadi* have been given in that book.

Beeja-mantra: Every *Devata* and every *Tattwa* has a *Beeja*, a mystic syllable at its root. Its power is integrally linked to that *Beeja* which is, therefore, called its *Beeja-mantra*. It manifests into being through it and is controlled by it. The *Beeja* is itself the *Devata* at the micro-level. It has the power of a *Mantra* and it governs the *Beeja* enshrined *Mantra*. Woven into syllables, such a *Beeja* with the *Mantra* of that entity is most powerful e.g. *Klim* is the *Beeja* (-*Mantra*) of goddess *Kali*. A *Mantra* of the goddess *Kali* will be potent if it contains this *Beeja*, *Klim*. For further reference, please see '*Garland of Letters*' by Sir John Woodroffe.

Bhairavi Brahmani: In the life story of *Shri Ramakrishna Paramahansa*, there is mention of this person, a *Yogini* of merit. She taught the saint certain *Tantric Sadhana* to perfect his knowledge of *Yogic* attainments.

Bhaiyya: In *Maharashtra* state, the local people usually call a north Indian as *Bhaiyya*.

Bhaktas and their *Bhavas*: The reference here is to the *Shrimat Bhagavata Mahapurana*. It is narrated therein that the *Gopikas* of *Gokula* (wives and daughters of cowherds of *Gokula*) were besotted with lust for *Shri Krishna*. *Kamsa* and *Shishupala* were his sworn enemies. *Vasudeva* and *Devaki* were his parents. *Nanda* and *Yashoda* of *Gokula* had brought *Him* up as their son, not knowing that he was not actually their son. These varied affiliations (*Bhavas*) are all equally acceptable to the *Lord*; although one would rather not prefer to have the *Bhava* of enmity to *Him* for obvious reasons.

Bhakti, states: Devotion to God. The states of *Bhakti* are categorized into the *Mukhya* and the *Vaidhi* (*Gauni*). The *Bhakti* of the highest order is called the *Mukhya* i.e. the principal state. The ordinary *Bhakti* is called the *Gauni* i.e. secondary or *Vaidhi*.

Bhartrihari was an ancient king of Ujjain, in present day *Madhya Pradesh* state of India. In his earlier part of life, he was given to luxuries and enjoyment. After the death of his Queen *Royale*, he grieved much and *Guru Gorakshanatha*, consoled him. *Bhartrihari* then turned to the *Path* of *Yoga* and attained the status as one of the great *Navanathas*

Bhashyakara: Literally a commentator. Here, it means the commentators on *Gita*, those preceding Saint *Dnyaneshwar*.

Bhaskara and *Nimbarka*: Two eminent *Vedantins* who propounded a sort of doctrines bridging between the extremes of *Adwaita* and *Dwaita* doctrines. Their doctrines are known as the *Dwaitadwaita-vada*.

Bhava, Avishkara, Avirbhava, Avesha, Avastha: The state of being in *Samadhi*. Some mystiques, in that state assume the natural stance of their *Aradhya Devata*. Others may have some singular state of mind, not commonly held by them. For example, Saint *Shri Ramakrishna Paramahansa* used to have the *Bhava* of *Kali Maa*, his deity. *Bhava* (भाव) means 1. State of feelings, emotions, *Chitta*, mind, etc. in general 2. *Bhava* (भव) means *Samsara*, the World.

Bheda means difference.

Bheda-Abheda-vada: It is the postulation that the *Ultimate Reality* exhibits the aspects of both the *Bheda* and the *Abheda* which are inherent to it.

Bhikkhu/s, Bhikshu/s and *Shramana/s*: Buddhist monks who have taken the vow to follow Buddha's dicta are called *Bhikkhu/s, Bhikshu/s* and *Shramana/s*.

Bhramara is a kind of Indian hexapod insect and it is famous for its skills of wood-boring. When flying around, it makes a sound like 'goon-goon-goon' that is called *Bhramara-gunjana*. It resembles the high pitch low frequency chanting of 'OM'. When a *Yogin* reaches at the *Bhramara-gumpha*, he starts hearing the *Anahata*. Ultimately, after hearing tens of thousands of kinds of *Anahata* - sounds, the *Yogin* attunes automatically to the famous ten sounds, called the *Dasha-nadas*. These *Nadas* ultimately culminate into that of the *Bhramara-gunjana*, the subtlest of the *Anahata-nadas* and the final. Many *Yoga* teachers teach the practice of chanting the 'OM' resembling this ultimate sound in the hope of awakening the *Kundalini* and quickly raising it to its highest state i.e. to the *Bhramara-gumpha*. However, that is not a sound practice to awaken the *Kundalini*; although it has its own merits of attuning the mind and the body of the practitioner to a gross tranquil state.

Bhroo-madhya means the centre at which the eyebrows meet above the eyelids. *Bhroomadhya*, *Coccyx*, *spinal cord*, *Crown of Head*, etc.: These and like terms are used in the *Yogic* context only to denote the corresponding region of the *Sookshma Deha/ Linga Deha*. The statement that ‘*Sushumna* starts at coccyx’ does not mean that it starts at the physical part coccyx of the gross body. It is the region in the *Sookshma Deha* corresponding to the coccyx that is to be taken instead. Every bodily part has a representative place in the *Sookshma Deha* to which it is connected by certain mystic force that governs the said gross bodily part. This is a way of describing locations in the *Linga Deha* with reference to the corresponding parts of the gross physical body. *Dr. Rele* and many other novices have misunderstood this *Yogic* parlance to take such references to mean actual bodily parts like coccyx, spinal column, Crown of the head, *Bhroo-madhya*, etc. Students of *Yoga* need to take a serious note of this matter and never confuse the places in the subtle body with the corresponding physical body parts.

Bihari means a resident of Bihar state from India.

Bindu: As we learn from the *Tantra* texts, every *Chakra* has the four elements of the *Nada*, The *Bindu*, the *Kala* and the *Jyoti*. These are subtle concepts and may be explained in the proper context appropriately. Apart from the *Bindu* in the *Ajna chakra*, another phase on the *Sushumna Path*, called the *Bindu* is just above the centre of the *Ajna chakra*. The *Bindu* within a *chakra* should not be confused with the *Bindu* above the *Ajna-chakra*. They have different locations and different aspects. The two *Bindus* (in the *Ajna Chakra* and the one above it) are almost coincident. The *Yogin* who has already gone to the *Ajna chakra* and trying to pierce it finally, may centre his *Drishti* upon the *Bindu* phase next to the *Ajna chakra* but any of the two *Bindus* serve the same purpose in the *Yoga-shastra*, because of their atypical location.

Bodha Gaya: Buddha became enlightened while he was meditating under a Pippala tree (which is later on, famously called the *Bodhi* tree) at a place known as Bodha Gaya, in India.

Bodha means enlightenment.

Bodha: Realization

Bodhi is the state of enlightenment, in Buddhist religious terms.

Brahmadeva and Lord Shri Krishna, Shrimad-Bhagavata story: It goes like this: *Lord Brahmadeva* did not believe that *Shri Krishna* was the full-fledged *Avatara* of *Lord Shri Vishnu*. In order to test him, he devised a stratagem. When all the cowherd friends of *Shri Krishna* had gone to the forest for grazing the cows, he hijacked them all by his *Maya-shakti* and confined the entire herd and the cowherds in an impregnable cave for one long year. To his utter surprise, *Shri Krishna* assumed the forms of every cow and cowherd so hijacked, with all their trappings like bells, sticks, dresses and other trinkets. After following their normal pastoral routine, the herd with the cowherds, led by *Shri Krishna*, returned to *Gokula*, their village. No one was any the wiser to the matter. Even the calves of cows were more attracted to their mother cows than usual, because of the attractive power that *Shri Krishna* wields who had taken their mothers’ forms. This routine went on for a whole year. Ultimately, *Lord Brahmadeva* realized that he was mistaken in assuming that *Shri Krishna* was just another mortal like all the

rest. He surrendered himself at the feet of *Lord Shri Krishna*, praying to *Him* for mercy and begging for *His* pardon. Later on, *Shri Krishna* merged all the forms *He* had assumed of the cows, cowherds, etc. into their original forms and they all returned to *Gokula*. However, even the cowherds who were made to disappear by *Brahmadeva* and confined to the cave for one whole year did not carry any memory of their separation for a long year and everything went on in *Gokula* as before.

Brahma-granthi: See *Granthi*.

Brahmaloka: The residence of *Lord Brahmadeva*, where the *Brahma-jnanins* go after their bodily demise.

Brahman: The *Ultimate Principle* in *Vedantic* dogmas; the supreme principle.

Brahmanda: It is as limitless as the *Para-brahman*. The *Brahmanda* means the *Pinda*, the *Anda* and the *Brahmanda Dehas* of the entire universe, along-with those of the beings' four *Dehas*. It is so variegated that *Lord Shri Krishna* said in the 10th chapter that '*Nantosti mam divyanam vibhootinam parantapa*' (*Gita* 10-40). *He* cannot count its expanse. *He* demonstrated it symbolically to *Arjuna* during the *Vishva-roopa-darshana*, as narrated in the 11th chapter of *Gita*.

Brahma-randhra: The infinitesimal place at the *Brahma-randhra* / the point at the top of the *Murdhni-sthana*. It is to be understood in the light of the *Shakha-chandra-nyaya*, meaning indicative and not definitive.

Brahma-teertha is a small about one sq. cm. size space in the centre of the cup of palm. The *holy water* at the time of *Sandhya-vandanam* is taken inside it for sipping. The sip of water, sanctified by *mantras*, is called *Achamanam*.

Brahmavadina/s: Those who believe in the *Brahman*; and broadly speaking: 1. those who are stationed in the *Brahman*; 2. those who desire to attain to the *Brahman*

Brahma-vidas: It literally means the enlightened souls, those who really know the *Brahman*.

Brahma-vidya: It is the science and the practice of attaining knowledge of the *Brihadaranyaka* is name of an *Upanishad*.

Brihaspati: The God of all the *Vedas* and *Vidyas*, appointed as the chief *Purohita* (Chief priest) of the *Devas* to conduct their *Yajnas* and other sacred rites.

Chaitanya means the quality which brings life into existence. It is distinct from the *Jada* i.e. gross matter and energy alone, which constitute the mundane universe i.e. the *Jagat*.

Chakora: A mythical bird, living off the rays of the Moon.

Chakshu: Sense of sight, eyes.

Chandra means the Moon;

Changadeva was a *Yogin* reputed to have lived on for 400 years, defeating death several times. With his *Yogic* prowess, he used to station his *Pranas* at the *Brahmarandhra* (in the *Brahmanda*) when he perceived that his death is coming. After the appointed hour passed, he used to bring the *Pranas* back into the body, as usual. He had tried to awe Saint *Dnyaneshwar* with his *Yogic* prowess while visiting him by riding upon a tiger with a serpent as the whip. Saint *Dnyaneshwar* and his siblings were sitting upon a dilapidated wall at that time. Folklore is that Saint *Dnyaneshwar* went to meet him asking the wall to move over towards

Changadeva. On seeing the superior *Yogic* prowess of Saint *Dnyaneshwar* of command over even the immovable wall, *Changadeva* bowed down to him and became a disciple of Saint *Dnyaneshwar's* sister *Muktabai*. *Muktabai* gave him the *Jnana* much sought after by *Yogis* like *Changadeva*, who can merely have a command over *Pranas*. The story shows that attainment and *Mukti* are still far ahead as the final goal for the mere *Hathayogis*, even like *Changadeva*.

Chetan is that which is endowed with life, a manifestation of the *Chit*.

Chetana: *Gita* names the 24th *Tattwa* as the *Chetana*, the property of *Chaitanya*. The *Chetana* connotes the force required to endow life and activity to the *Sanghata* of 22 elements noted above. In other words, it is the *Chidabhasatmika Dharana-shakti*.

Chid-Anu means an atom of *Chit* i.e. a miniscule existence of the *Chaitanya*.

Chidabhasatmika Dharana-shakti: The *Advaita* dogma of *Shrimat Shankaracharya* does not recognize that the *Chaitanya* actually comes into being in the form of a *Jeeva*. It regards the *Chetana* activating the *Pinda* as a mirror reflection, an *Abhasa*, of the *Chaitanya*, the *Chit*. Hence, in other words, *Chetana* is the *Chidabhasatmika Dharana-shakti*, sustaining the life and action in *Jeeva*.

Chidganga: The Ganga of the *Chit*, *Chaitanya-ganga*.

Chid-ratna literally means a jewel that is most invaluable, the unique *Jewel* made of *Chit*, a personification on *Lord Shri Krishna*.

Chid-vada is the doctrine which supports the view that everything is *Chit* in the *Jeeva - Jagat - Ishwara* Triune.

Chidvilasavada: *Dnyanadeva's* philosophic doctrine is coined as the *Chid-vilasa-vada* by some scholars.

Chin-mayi means full of *Chid* or *Chaitanya*. This aspect is distinct from the Gross i.e. the *Jada* - the matter state of objects in the universe.

Chit refers to what is the *Chaitanya*.

Chokhamela, saint: *Chokhamela* was a saint from the *Mahar* caste of the then untouchables. He was an ardent devotee of *Lord Panduranga* of *Pandharpur*. His wife and some family members were, too, similarly devoted to the *Lord*. They were all great saints from *Maharashtra*, credited with composing many *Abhangas*, full of *Bhakti*. It is said that he died when employed as a forced labourer at *Mangalvedha* by the *Bahamani Sultanate*. The work under construction collapsed burying with it many unfortunate labourers, including saint *Chokhamela*. An anecdote says that Saint *Namadeva* went in search of his body after his accidental death. All he could get were his bones. Saint *Namadeva* could identify his bones because when held any bone of Saint *Chokhamela* near his ear, he could hear the name of *Lord Vitthal* resonating through each bone. Today the *Samadhi* of the great saint is at *Pandharpur*, in front of the main entrance to the grand temple of *Lord Vitthal*.

Coccyx: See *Bhroo-madhya*.

Crown of Head: See *Bhroo-madhya*.

Dahara-vidya: The alternate name for the *Brahma-vidya*.

Daivi Sampada: Literally, 'Wealth of *Devas*, Gods'; virtues.

Dakshina means an offering usually in the form of cash or gold. It can be of any other valuables, including cows, etc. It is given to a *Brahmin*, a Saint or any holy

person while taking their *Darshana* and seeking blessings. It is a custom amongst the Hindus never to go empty-handed for the *Darshana* of a God (*Deva*), a guru, a *Brahmin* (*Dwija*) or a saint (*Prajna*).

Dana means alms given in the discharge of *Vedic* duties.

Darbhasana: A small seating mattress made up from *Darbha*, a kind of grass regarded as pure and sacred.

Darshana: 1. Philosophy, 2. Realization of the *Truth*, 3. visiting a deity, or a saint or his *Samadhi*.

Darshanakara: Original thinker and propounder of a *Darshana*

Dasha-bhuja means having ten arms.

Dasha-nadas: *Yoga-shastra* mentions ten *Nadas* i.e. *Anahata* sounds in particular; inter alia, the sounds of the conch shell, the Veena, the flute, and the Sarangi, etc. These *Nadas* are the *Brahma-nadas* i.e. the *Nadas* emanating from the *Brahman* Itself that a *Sadhaka* hears as he approaches It.

Deeksha literally means initiation into any activity at the hands of an adept for furtherance of knowledge and attainment of a given goal, etc. In this book, unless otherwise stated, *Deeksha* means an initiation of a novice into the *Yoga* discipline; initiation that can be for entry into a *Pantha*, *Sannyasa*, or the discipleship of a *Guru*.

Dehabhimana: Literally, pride over the body of self. Here it means the clinging to the desires and pleasures of the body-mind-*Chitta* complex and entertaining it.

Desha: Actually, by this term, *Patanjali* means the place or location upon which the *Dharana* is to be held. The subject of the *Dharana* is distinct from its *Desha*. It is called the '*Dhyeyya*' e.g. the *Dhyeyya* may be *Lord Shri Krishna* and the *Desha* may be the garden of *Vrindavana* or the *Antahkarana* of the *Yogin* himself. However, in general since both are concurrent, we are using the terms interchangeably to describe the *Dhyeyya* with its *Desha*, as '*Desha*' or *Dhyeyya*.

Dharana: See *Samyama*.

Dharma: 1. Taken in the context of a religion, it is the performance of pious deeds as per the *Vedas*, 2. Properties or characteristics of an object.

Dharma-megha Samadhi is the state of *Samadhi* in which the *Yogin* ceases to desire any benefit out of *Yogic* powers called the *Siddhis*.

Dhatu: As per the *Ayurveda*, the human body is constituted of the seven *Dhatus*, namely, *Rakta* (blood), *Mamsa* (flesh), *Majja* (nerves), *Asthi* (bones), *Meda* (fat), *Nakha* (nails) and *Kesha* (hair).

Dhatusamyavastha: When the seven *Dhatus* or elements, along with the proper state of the three basic *Doshas* (literally defective conditions) of *Kafa*, *Vata* and *Pitta*, are in a harmonious state leading to perfect health, that state is called the *Dhatusamyavastha*.

Dhyana: See *Samyama*.

Dhyeyya: The subject of *Dharana*, *Dhyana* and *Samadhi*.

Dik, *Kala*, *Dharma*, *Adharma* and *Akasha* have different meanings in Jainism than the *Vaisheshika* and the *Nyaya* doctrines.

Discerning Intellect: In the words of *Gita*, the *Vyavasayatmika Buddhi*.

Divya means shining, glorious.

Dny: For brevity, *Dnyaneshwari* will be referred to as '*Dny*'.

Dravya literally means substance, material. In the *Vaisheshika* and *Nyaya* doctrines, it means constituents or elements of the Universe.

Drashta means the silent observer, a characteristic of *Purusha*.

Drishhti, Bahya and Antar: While meditating, the *Yogin* can centre his eyes upon either of the two (a) The outward sight looking at objects outside called the *Bahya-drishhti* and (b) The inward sight looking at imaginary objects inside his own body called the *Antar-drishhti*.

Drishya: That which is the object of observation is called the *Drishya*. It literally means the *Jagat*, the universe.

Duhkha: 1. It is the opposite of *Sukha*. Broadly it means displeasure, dissatisfaction, bondage to wants and desires, adversities, discontentedness, sorrow, misery, pain. 2. In another context, the term implies the non-attainment of ultimate pleasure which one experiences by immersing into *Samadhi*, dissatisfaction over non-release from the cycles of *Karma* and births, non-attainment to *Moksha*.

Duhkha Nirodha: Stopping the train of *Duhkhas*.

Duhkha Samudaya: Aggregate of all kinds of *Duhkhas*

Dvaraka is a small town in Saurashtra region of Gujarat state in India on its west coast. The original *Dvaraka* was created by Lord *Shri Krishna* upon a land sought from the sea. It became the capital city of the *Yadavas*. After *Shri Krishna's* ascension to his heavenly abode, the town is said to have been submerged in the oceans. The present *Dvaraka* is a place for worshipping *Shri Krishna* near the legendary *Dvaraka*. Saint *Meerabai*, the ardent devotee of *Shri Krishna*, Queen of *Rajputana*, is said to have vanished into the idol of *Shri Krishna* at *Dvaraka* at the time of her departure to heavenly abode.

Dvesha: 1. It means hatred of something. Man, either craves a thing or hates it. Rarely one remains neutral. 2. Antonym of *Raga*.

Dwaita is the Principle of Duality which differentiates between the Universe, the individual Soul and the *Supreme Consciousness*.

Dwaita-adwaita-vada, Bheda-abheda-vada, principles: These are just the different styles of naming the same types of Schools which postulate that the same *Ultimate Reality* exhibits both the aspects of the *Dwaita* and the *Adwaita*.

Dwaitin means one who subscribes to the principle of Duality (the *Dwaita-vada*)

Ekadashi means the eleventh day of every Lunar *Paksha* (fortnight). These fortnights (*Pakshas*) are known as *Shukla* (the fortnight of waxing moon) and *Krishna* (fortnight of waning moon). A Lunar month comprises of a *Shukla Paksha* followed by a *Krishna Paksha*.

Ekagrata: Literally one-pointedness; here it means the supreme concentration of the mind and the *Chitta* upon the *Dhyeyya*.

Ekanatha, Saint: He was a medieval saint of Maharashtra, from Paithan, near Aurangabad. He was the disciple of *Janardana Swami* - the in-charge of *Fort Devagiri*, near Aurangabad in Maharashtra. *Janardana Swami* was a highly accomplished soul who was an ardent devotee of Lord *Shri Dattatreya*. Saint *Ekanatha* is famous for many religious compositions, chiefly his *Abhangas* and commentary on the *Eleventh Skandha* of *Shrimad-Bhagavata Maha-Purana*. Saint *Ekanatha* is credited with discovering the then long forgotten place of Saint

Dnyaneshwar Maharaja's Samadhi place at *Alandi*, near Pune. He also arranged for its maintenance and built a well near the *Samadhi* place for the pilgrims. He is credited with having been invited by Saint *Shri Dnyaneshwar* into his *Samadhi* site and asked him to rediscover the original composition of *Dnyaneshwari* and bring it before the public. He did execute that work satisfactorily and the present copies of *Dnyaneshwari* appear to be based upon his version of *Dnyaneshwari*.

Gagana, *Akasha* and *Kha* are the common terms used to denote one of the phases of matter in the doctrine of *Pancha-maha-bhootas*. We may call it 'Ether', a more familiar western term. However, *ether* differs from the concept of *Akasha Tattwa*. *Gagana-Brahman* literally means the ethereal form of *Brahman*.

Gajanana Maharaja of Shegaon was a highly respected saint from *Maharashtra's* *Shegaon* in *Vidarbha* region. He was an accomplished *Yogin*. Many people flock to his *Samadhi* at *Shegaon* annually. His *Padukas* are taken out on an itinerary of the state of *Maharashtra* once a year and many devotees take their *Darshana*.

Gandha, *Ghrana*: Sense of smell, nose

Ganendra: Literally, the *Indra* of the *Ganas* (the congregation of followers of *Lord Ganesha*), *Ganesha* as the King of the *Ganas*.

Ganesha Atharva-shirsha is the mantra incantation for God *Ganesha* or *Ganapati*, as he is variously called. It is called as an *Upanishad* by the rishi who composed it. It is regarded as the ultimate of all the prayers to god *Ganesha*.

Gautama Buddha: He was the well-known founder of the Buddhist religion.

Gayatri is the *Vedic* goddess of *Brahma-jnana*. She has three forms: *Gayatri* in the early hours before the dawn; *Savitri* in the mid-noon and *Sarasvati* in the evening after dusk. Incantation of the *Vedic Mantra* which appeared to sage *Vishvamitra* is prescribed for offering of daily three times prayer to her which is the famous 24 syllable *Gayatri* mantra: 'OM Bhuh OM Bhuvah OM Suvah OM Mahah OM Janah OM Tapah OM Satyam; OM Tatsaviturvarenyam Bhargodevasya dhimahi; dhiyoyonah prachodayat; OM Apojyotirasomritam brahmabhurbhuvahsvaram. It does not yield any fruit for the devotee. On the contrary, it is regarded as sinful not to pay the required oblations to her and *Savitru* (the *Vedic* God of brilliant shining *Teja*, literally taken to mean the Sun. The *Trikala Sandhya* i.e. the prayer and recitation of *Gayatri* mantra, along with offering of oblations to Gods in the *Homa* (i.e. The *Vedic* sacrificial fire) are a daily must for those who have been initiated into the heart of *Vedic* practice since their *Upanayanam*.

Gayatri mantra, its verbatim meaning: Its verbatim meaning is that: 'We are contemplating upon (meditating upon, doing *Dhyana* of) that brilliant Sun, the most brilliant Sun of all the Suns, upon its *Teja*, the supreme powerful *Divine Light*.' The real hidden meaning is that: 'We are meditating upon (Doing the *Dhyana* of) the *Teja* i.e. the brilliant *Divine Light* of the all-powerful and supreme *Atman*. Let *Him* lighten our intellect so that we can perceive *Him*.' The *Dhyana* that is recommended for the *Gayatri* mantra recitation is that of *Prakasha* i.e. Light. Hence it is a *Prakasha Dhyana*.

Ghee: To make it, butter is heated to boiling point. It is also called clarified butter. Indians use it in food items and as fat. Cow's *ghee* is very special as it is used in all the offerings to Gods, including for *Yajnas*.

Gita-bhashya means a commentary on *Gita*, in particular by *Shrimat Shankaracharya*.

Golden Seventh Octave: This term is used here to distinguish the musical notes in it from those of the normal musical octave. In India, the *Gandharvas* and the *Kinnaras*, kinds of celestial beings, are regarded as the topmost quality of musicians. They are said to be singing for the *Gods* in the *Heavens*. Their music and lyrics are in what is called as the *Golden Octave* or the *Seventh Octave*. There is a sub-branch of the *Vedas*, devoted entirely to the art and science of music, both vocal and instrumental, classical music systems, etc. It is known as the *Gandharva-veda*, an *Upa-veda* of the *Sama-veda*.

Golhata-chakra: The same as *Kolhata-chakra* as we have referred to it so far.

Gomukhi: A saffron-cloth rosary-bag

Gopalas and *Gopa* literally mean cowherds. Here the pointer is toward the cowherding companions of *Shri Krishna's* childhood from *Gokula*, the village where he was spending his childhood as son of *Gopa Nanda* and *Gopika Yashoda*. *Gopika* means the female from *Gokula*.

Granthi, Chijjada: *Chijjada* literally means 'Chid+Jada', meaning the two: The *Chit* and the *Jada*. *Granthi* means a knot, symbolic of bondage to, of, or between something and the other. The *Chijjada-granthi* is the symbol of bondage of the *Chit* with the *Jada*, meaning that of the *Atman* to the phenomenal world.

Granthi, Vishnu-granthi, Rudra-granthi and Brahma-granthi: *Granthi* literally means a knot. They are the knots in the *Sushumna Path* that have to be pierced by the force of the rising *Kundalini* for the *Yogin* to ascend to higher strata.

Guhyini Nadi: It is a secret *Nadi* which traces its path as follows: From the *Pinda* to *Sahasrara chakra* (*Mooladhara chakra* to *Sahasrara chakra*, without taking the path of intermediate *chakras*); i.e. From *Ajna chakra* (probably to *Brahma-randhra* to *Ashta-dala-kamala*) to *Maha-shoonya* to *Bhramara-gumpha*

Gulabrao Maharaja: He was a saint from *Vidarbha* region of *Maharashtra*. He was born blind. Still he learnt the *Shastras* and the *Vedas* just by hearing once. He is reputed to have been endowed with phenomenal memory and grasping capacity. He used to always don the female's dress and ornaments and assume the *Madhura Bhakti Bhava* towards *Lord Shri Krishna*, saying that in an earlier birth, he was one of *His* retinue of *Gopikas* of *Vrindavana*. He used to regard himself as the adopted daughter of saint *Dnyaneshwar*. He composed many books on *Adhyatma-shastra*, both in *Marathi* and *Sanskrit*.

Guna, Shuddha: Generally speaking, none has any *Guna* in its pure form. Everything is supposed to have a mix of all these three *Gunas*, each in different proportions. The *Gita* lays much stress on the working of these *Gunas*, in the workings of beings, even that of the universe. For advancing on the path of *Salvation*, one has to progressively imbibe more and more of the *Sattva-guna*. That leads one nearer to the state called *Shuddha Sattva Guna*. Even the *Gods* do not have the pure *Sattva-guna*, leave alone humankind.

Gunas in general means attributes, qualities, properties, merit, excellence, properties. In particular, when referred in the context of *Prakriti*, *Gunas* means the three *Gunas viz., Sattva-guna, Rajoguna and Tamoguna*.

Gunas, three, are the *Sattva-guna*, the *Rajoguna* and the *Tamoguna*. The *Prakriti* is made of these three *Gunas* and works according to their mix. The individuals and objects having one of these *Gunas* are respectively called *Sattvika*, *Rajasa* or *Rajasika* and *Tamasa* or *Tamasika*.

Guna-sankeertanam: *Sankeertanam* means the act of worship by praising the *Ishwara*, reciting the stories of *His Lilas*, *His birth* as an *Avatara*, *His deeds* and singing *His names*. *Guna-sankeertanam* includes all these forms of worship but with special emphasis upon the virtues and the character of the *Ishwara* and *His Avataras*.

Guru Gita is one of the many religious texts named *Gita* e.g. *Guru-gita*, *Avi-gita*, *Ashtavakra-gita*, *Shiv-gita*, *Ganesh-gita*, etc. Generally, *Gita* means the most famous of these *Gitas* i.e. *Shrimad-Bhagavad-gita* from the *Mahabharata*, the dialogue between *Lord Shri Krishna* and *Arjuna*.

Guru-Charitra is a Marathi language book about *Lord Shri Dattatreya*'s past few Avatars. It is widely read in *Maharashtra* by devotees of *Lord Shri Dattatreya* who like *Shri Krishna*, is regarded as a *Jagad-guru*.

Guru-kripa means the blessings of the *guru*.

Guru-pada literally means the Gurudom or the *Guru-hood*, the state of assuming the lofty throne of the *guru*. Its eligibility criterion is that the *Yogin* should be established at the *guru-chakra* in the ascent of the *Kundalini* of the *Yogin*. In that state, the *Yogin* is the universal *Guru-tattwa*, himself. *Pada* literally means a position, a status. *Guru-pada* means the position of a *guru*. I am talking here of the real spiritual gurus, like the venerated Saint *Shri Dnyaneshwar*. My enlightened readers should always remember that, in these books, no reference is made to the general category of the 'Dime a Dozen' fake *Gurus*, except occasionally to expose them.

Guru-Paduka-Panchaka (*Pancaka*) has been translated by *Sir Woodroffe* as 'The Fivefold Foot-stool of the *Guru*'. The sandalwood footwear (*Paduka*) of the *Guru* is venerated in India as if it were the *Guru* personified.

Guru-paduka: Literally, the footwear made of sandalwood, silver or gold, with or without precious jewels ornamented in it, for the use of the *Sadguru*. In *Yogic* parlance, it is the twelve-petalled lotus situate in the centre of the *Sahasradala-kamala*. It is the place of the *Guru-tattwa*. Students desiring to learn more may refer to 'The Fivefold Foot-stool' (*Paduka Pancaka*) section of 'The Serpent Power' by *Sir John Woodroffe*.

Guru-tattwa is the universal *tattwa* (element) which is behind every action of *Guru* and disciple. All the individual *Gurus* and disciples are governed by it.

Hari, Krishna: Names of personal gods, the different forms and *Avataras* of *Lord Shri Vishnu*.

Hari-dhun is sonorous chanting of *Hari*'s i.e. God's various names included in it viz., *Hari*, *Mukunda*, *Madhava*, *Govinda*, *Radha-Ramana* and *Gopala*. It is very popular among the devotees of *Shri Krishna*, especially in North India.

Hatha-yogi: Saint *Dnyaneshwar* actually does not use the term *Hatha-yogis*. He has used the word 'Hatthiye'/'Hatiye'. He says that 'Hatiye sanditi hoda, kadelaga' (*Dny, Ovis 6-56*). The word can also mean 'an obstinate person'. The commentators on *Dnyaneshwari* are confused over its meaning. In the given

connotation, it is taken that *Dnyaneshwar* means that the *Hatha-yogis*, who aim at the *Nirguna Nirakara Brahman*, without a *Guru* and not resorting to the formality of the *Saguna Dhyana*, find it very difficult to attain the stage of *Pratyahara*. This interpretation given here is in tune with the general narrative in the respective portion of *Dnyaneshwari* and in line with the *Gita Shlokas* connected with it, and the general principles of the *Yoga* science.

Himsa: Violent acts, opposite of *Ahimsa* (non-violence).

Hridayakasha: Literally, the *Akasha* at the *Hridaya*, heart. In *Yoga* context, it means the *Akasha* at the *Adhyatmika Hridaya*, the space from the *Ajna chakra* to the *Brahmanda* i.e. beyond the *Brahma-randhra*.

Ichchha-shakti: Will power

Ida, *Pingala* and *Sushumna* are the three main *Nadis* which are basically involved in the process of *Yoga*. The *Kundalini* in its active state passes through the *Sushumna* through the six main *Chakras*. It ultimately goes to the *Crown chakra* called the *Sahasrara-chakra*. The *Yogin* attains final stage of *Samadhi* on *Kundalini* reaching it.

Immortality, Kundalini Yoga: Very few *Yogis* can enjoy this kind of immortality that is signified by the total purification of their mortal and *Yogic* bodies. The *Kundalini-yoga* is the only way to attain that kind of immortality. Its culmination leads to such an immortality. Otherwise, the *Yogis* believe that one who reaches the *Ajna-chakra* becomes a *Mukta* by bathing into its *Mukta-triveni* of *Ida*, *Pingala* and *Sushumna*. For them the need to ascend higher does not persist if individual *Mukti* is their only goal. Any *Jeeva* who reaches to the *Brahma-loka*, as it is, becomes *Mukta* at the end of the cosmic cycle when the *Brahma-loka* itself gets dissolved in *Time*.

Indrajala: The *Vidya* of creating something out of nothing; mass hypnotism.

Indriya/s means sensory organ/s.

Isha means *Ishwara*.

Ishtapoorta Karmas: *Karmas* which guarantee pleasures here and after death are called *Ishtapoorta Karmas* e.g. digging of wells and lakes and building temples for the general public, etc.

Ishwara has different shades of attributes in each system of philosophy. For a better understanding of the term, one has to take up a deeper study of philosophy.

Ishwara-pranidhana is the meditation on the *Ishwara* by various methods.

Ishwara-vadin means those who believe in the *Ishwara* as the supreme reality.

Itihasa: Apart from the *Vedas*, *Vedangas* and *Upanishadas*, there are other scriptures of *Vedic* religion, like the *Puranas*, the *Itihasa*, etc. The *Ramayana* and the *Mahabharata* are regarded as *Itihasa Granthas* (Books) since they are supposed to narrate the historical events as happened in the early past of the *Vedic* religious history.

Jada Bharata is a figure of *Pauranika* lore. *Jada* means thick skinned, a dunce with no intellect. *Bharata* used to behave like one such dunce; although he was an attained *Brahma-jnanin*. *Bharata* was once abducted by a tribal chief who then offered him as a sacrifice to *Kali*, the tribe's goddess. The Goddess was very much displeased by the chief's action. She killed him by in her rage, saving *Bharata*.

Jada Bharata, King Rahugana: It is credited that Bharat revealed his true identity to king *Rahugana* who had employed him as one of the bearers of his palanquin, taking him for a fool. Out of compassion for small insects on the surface of the road he was carrying he palanquin, he started to walk higgledy-piggledy to avoid them from being crushed under his feet. The king was annoyed by the discomfort caused due to this as the palanquin was swaying too much to bear. He started scolding *Jada Bharata* for his way of carrying him. An interesting dialogue then ensued between the king and *Bharata*. The wisdom displayed by *Bharata* then convinced the king that he was indeed an attained soul, a *Jnanin*. He begged of *Bharata* to forgive him for having mistreated him. In return, *Bharata* bestowed the king with *Jnana*, as the story goes.

Jagadamba, as name signifies, is the ‘Mother Supreme’ of the world. She represents the primal trinity of the goddesses *Maha-Sarasvati*, *Mahalakshmi* and *Mahakali*. She manifests as *Kundalini* in the *Jeeva*. In the world, she manifests as the *Vishva-kundalini*. She is the procreatrix of the *Universe* and as such regarded as the *Mother* of the entire *Creation*.

Jagad-guru literally means the guru of all the beings. *Shri Krishna* is always regarded as the *Jagad-guru*. He being the one who endows all the beings with knowledge and wisdom for their all actions, including learning. ‘*Krishnam vande jagadgurum*’ is a dictum, depicting His position as such. Alternatively, world renowned figures in the episcopal authority like *Shankaracharyas* of the four *Peethas* are also designated as *Jagad-guru*. Some saints and others are also designated as *Jagad-guru* by their devotees, e.g. the *Shankaracharyas* and Saint *Tukarama*.

Jagat: The world at large, including the *Jeevas*.

Jalandhara, Bandha: The *Bandha* applied to the throat region. It attains the transcendence of the *Kundalini* to the *Ajna chakra* after piercing the *Vishuddha chakra*.

Janabai, saint: She was a very famous lady saint from *Maharashtra* state. She was at *Pandharpur*, working as a housemaid to the family of great saint *Namadeva*. She was an ardent devotee of Lord *Shri Vitthal* of *Pandharpur*. She is famous for the many poetic *Abhangas* of hers, full of *Bhakti* and giving hints upon *Yoga*. She talks in her compositions about the *Lord* coming to her help in the arduous routine chores of the household that she had to perform as a servant.

Janabai, Vachas: When the *Jeeva* reaches the *Turiya* state, the region of the other two *Vachas* starts viz., *Pashyanti* is the *Bindu* beyond *Ajna-chakra* and *Para* is the *Nada*, the original source of the world. Broadly speaking, *Janabai* is alluding to the states of *Nada*, *Bindu*, *Kala* and *Jyoti* when she says that the *Soham-jyoti* appears at the juncture of where all these meet.

Janmashtami was the day on which Lord *Shri Krishna* took *Avatara* on this earth as a son of *Vasudeva* and *Devaki* in the prison in which *Kamsa*, the vile, had thrown them. It was in the night of the eighth day of the waning moon (*Krishna Ashtami*) of the Hindu fifth month of *Shravana*. Saint *Shri Dnyaneshwar*, too, was born on the same calendar day of *Janma-ashtami*. Hence the *Varakaris* believe him to born with the *Amsha* of Lord *Shri Krishna*.

Jatakas are collection *Buddhists'* texts, comprising of the tales of *Buddha's* previous lives and births, his sermons, etc.

Jatas: Hair tied in the form of a dome over the crown of head is called *Jatas*. The *ascetics*, the *Rishis* and the *Munis*, like *Shiva* always tie their hair in that form to avoid having to bathe the hair and wash them frequently. Additionally, they may apply the sticky juices of certain trees like the *Banyan* to make their tying dust and water-proof.

Jeeva: The individual soul is called the *Jeeva*.

Jeevan-mukti is salvation while living in this body, as juxtaposed to *Videha-mukti* i.e. *Mukti* after death. Realization in the *Gita* aims at *Jeevan-mukti* i.e. attainment to the *Brahman* while living in this same human body through *Yoga* practice.

Jeevatman and *Paramatman*: The terms *Jeevatman* and *Paramatma* mean and distinguish respectively between an *Individual soul* and the *Cosmic Soul* or the *Cosmic Consciousness*. They are generally not used flexibly or interchangeably.

Jeevatman, Parama: While the *Jeevatman* is the *individual soul (Jeevatman)*, the *Parama Jeevatman* is the *Supreme soul* which does not have the limitations imposed by the nature of the world upon *Him*.

Jihva: sense of taste, tongue.

Jijnasa means the spirit of enquiry.

Jnana: Knowledge; the knowledge of the *Swaroopa*; absolute knowledge of the *Ultimate* principle. It is an objective of a person on the path of renunciation. It is the attribute that bestows upon one the knowledge of one's identity with the *Brahman*.

Jnanagni: Literally, the fire of the *Jnana*.

Jnana-khandana: It literally means refutation of *Jnana*.

Jnana-mayi, Jnana-maya: The aspect of awareness of own consciousness and knowledge of 'The Cosmic Consciousness'.

Jnana-yoga: The quest, and its fulfilment, for the direct knowledge of the *Ultimate* principle

Jnaneshwar, Jnaneshwari: Alternatively spelled as '*Dnyaneshwar*' and '*Dnyaneshwari*'.

Jnata means one who knows, conscious, a characteristic of *Purusha*.

Kadi-mata: The Tantric practice of *Yoga* is divided into many schools. The most prominent amongst them are the *Hadi-mata* and the *Kadi-mata*. Their theories on the *Yogic* practices and *Kundalini* arousal and its ascent to the *Sahasrara chakra*, etc. are different from each other.

Kailasa is the residence of *Lord Shiva*.

Kaivalya is the state of attainment to the *Brahma*. It is the supreme state of *Mukti* i.e. liberation from the bondages of the *Prakriti*.

Kala (कल) here refers to a state. *Ishwara-kala* means the state of *Jeeva* in which he is akin to *Ishwara*. The same applies for *Sadashiva-kala*, etc.

Kala (काल): See *Dik*.

Kalasha is the vessel, made of copper, in which the sacred waters for propitiation of *Varuna* god are poured into, to be consecrated with *Veda* mantras for *Kalasha-poojana* which is a necessary part of all *Poojana* in the *Vedic* rites of Hindus.

Mango leaves are placed at the mouth of the vessel, with a non-shredded coconut placed at its top. The *Kalasha* is then anointed with *Haridra* (turmeric powder) and *Kumkum* (vermilion, *Sindoor*) and sandalwood paste, etc. before taking up its *Poojana*.

Kali or *Mahakali* is a form of *Shakti* which is terrifying in her form, stark naked, with a garland made of decapitated human heads and severed human hands around her neck, dark complexioned and tongue bloody red with sipping of blood. *She* carries a trident in her hands as a weapon and laughs in a demoniac manner at the destruction *She* has wrought around. *She* is depicted with her foot pressing down upon a subdued *Shiva's* chest, lying flat upon his back on the ground and the trident raised in her hands to pierce *Him*. *She* is the goddess of *Laya*, of annihilation of the *Creation*. In a way, *She* also represents the action of the *Kundalini* of *Involution* – *Prakriti-laya*, or *Prati-prasava-krama* of the *Tattwas* in the *Yogi's* body.

Kalpa-taru: The mythical wish-granting tree. It is supposed that every wish of any one sitting under it is instantly fulfilled.

Kama means desires. The *Jeevatman* exhibits many desires and strives for their fulfilment.

Kamala, Padma: Literally these words mean *Lotus*; also these are names of *Lakshmi*, the Goddess of wealth and prosperity. In the *Yogic* parlance, they mean a *Yogic chakra* in a general sense. However, *Pt. Gopinatha Kaviraja* says that the terms *Kamala* or *Padma* are applicable to a *chakra* only after the *Kundalini* has pierced it during the process of *Shat-chakra-bhedana*.

Kamyā, Karmas: *Kamyā*, literally, means arising out of desire. Here *Kamyā Karmas* means the *Karmas* done with the desire for attaining fulfilment of some desire.

Kanda, Kundalini: It is the place in the ethereal body (*Sookshma-deha, Linga Sharira*) in which the *Yogis* say that the *Kundalini* remains in its pre-awakened form. Some *Yogis* say that it is located below the *Mooladhara-chakra*. However, others say that it is at the location where the *Manipura Chakra* is located, in the region of the *Sookshma Sharira*, corresponding to the navel. One theoretical reason for it is that the three lower *Chakras* from *Mooladhara* to *Manipura* are called the *Chakras* of the world. They are functional when the person is alive to deal with the matters of the world. The *Chakras* from the fourth onwards i.e. *Anahata Chakra* and above are the real *chakras* from where the processes of the *Yoga Path* start. *Dnyaneshwar* refers to it as the *Kanda* only, without much description of the term. In all probability, we may safely say that the *Kanda* is the mouth of the *Sushumna* at its lower end from where the *Kundalini* arises due to the action of the *Pranas* of the lower three *Chakras* and enters into the *Sushumna*. *Kapalika* is a practitioner of *Vamachara* (the Left-hand path) just like the *Aghoris*, albeit with some differences in their rituals and dress, etc. They are also *Shaivaites* who follow the left-hand path.

Kapi means a monkey. Just like the monkey climbs a tree by jumping from branch to branch, the *Sadhaka* treads his *Path*, jumping from one stage to another, with momentarily fleeting through all the intermediate stages.

Karana: Cause

Karana-deha, Maha-karana-deha: These are terms used to denote the segments of the *Linga-deha*. They can be termed as the ‘*Secondary Causal Body*’ and the ‘*Primary Causal Body*’ respectively. They are at the final stages of the ascension of the soul in its journey to attain the salvation.

Karandikar, DR Vinayak Ramachandra, popularly known as V. R. Karandikar, was the HOD of Marathi language at Fergusson College. He was the first appointee to the Chair of Studies of Saint *Dnyaneshwar's* Literature (*Sant Dnyaneshwar Adhyasana Peetha*) at University of Poona - nicknamed ‘The Oxford of the East’ in years past. Mr Karandikar wrote a number of books, apart from guiding many doctoral students of Marathi Literature.

Karma, Akarma, Vikarma: These are the terms *Gita* uses to categorize all the *Karmas* into three classes. 1. *Karma* is the *Karma* appointed by the *Shrutis* for one according to one’s *Varna*, *Ashram* and nature. 2. *Vikarma* is the *Karma* that the *Shrutis* forbid one from doing. 3. *Akarma* is not doing any *Karma*. However, Saint *Dnyaneshwar* has defined these terms somewhat differently in *Dnyaneshwari*, in *Ovis* (4-89 to 92). He qualifies the *Karma* as the action that has brought the world into being. *Vikarma* is the *Karma* appointed by the *Shrutis* and the *Shastras* for one according to one’s *Varna*, *Ashrama* and nature. *Akarma* is the *Karma* that the *Shrutis* have forbidden to one.

Karma-dosha: Fault in the *Karma*; *Karma* that leads to bondage to the *Prakriti*.

Karma-fala literally means *Fala* i.e. the fruit of *karma*; the achievement gained by doing a *Karma*.

Karma-kanda: The *Vedic Karmas* and the correct method of doing them; the wherewithal of *Sadhana*; the following of the dicta of the *Shrutis*; doing the *Karma* as per contention for gaining *Mukti*.

Karma-samya-dasha: The state of the *Sadhaka* when the *Sanchita Karma* is fully exhausted by life’s experiences and the *Yogic* practices, and the new *Karma* that he does, does not bind him to the cycle of birth and death. In short, when the *Sadhaka* reaches the point at which he has just to go along with the *Kriyamana* and the *Prarabdha Karma*’s flow. This is a very high state to attain and therefore, *Shri Krishna* has qualified *His* statement about gaining of the *Yoga-siddhi* by saying that the *Yogin*, making strenuous efforts for many a birth, becomes purified and as a result, he attains the *Ultimate*: ‘*Prayatnadyatamanastu yogi samshuddhakilbishah, anekajnamasamsiddhastato yati param gatim*’; (*Gita*, 6-45).

Karma-siddhanta is a vital doctrine in Indian philosophies. Briefly stated, every *Jeeva* is born because of unfulfilled desires and debts he has to pay or get repaid by others, of the previous births. These all are obligatory. Until the *Jeeva* is clear of all debts and desires, he cannot attain to the *Moksha*. On attaining to the *Moksha*, the *Jeevatman* is freed of all the bondages and birth cycles. He is then not reborn. Depending upon the philosophic School, he attains a specific state, either of merging into the *Ultimate* Reality, or with his personal deity.

Karma-yoga: The path of working towards *God-realization* by performing one’s duties and adhering to the religious practices, as per one’s *Varna* and the *Ashrama*, as prescribed by the *Vedas* and the *Smritis*.

Karmendriyas: These are hands (act of giving, taking, grasping, etc.), feet (act of walking, running, etc.), tongue (act of tasting and swallowing food, etc.), reproductive organs (act of coitus) and anus/penis (acts of eliminating bodily waste).

Kashmir is a part of India in the North.

Kashmiri means of or from *Kashmir*.

Kashththa Samadhi: The stationary unmoving state of the *Yogin* sitting with erect spine in the *Padmasana* who is absorbed in the *Samadhi* that usually comes to our mind when we talk of the *Samadhi* state.

Kevala means the only, one, pure, without attributes i.e. the *Gunas*, a characteristic of the *Purusha*.

Kha: See *Gagana*.

King Janaka: The king of *Mithila*, father of *Devi Sita*, *Lord Rama*'s father-in-law. However, scholars regard that reference here in *Gita* to *Janaka* may not be necessarily to him. Whoever he might have been, the legendary king *Janaka* was a *Sthitaprajna*. He used to discharge even the heavy burden of kingship with equanimity and élan, while still always immersed in the *Samadhi* state.

Kodanda: The large bow of *Lord Shri Rama* is named *Kodanda*.

Kokila: Cuckoo, a coal-black complexioned bird of the tropics, the size of a crow and almost similar to it in appearance. It heralds the passing of winter and the arrival of spring. Its notes are beautiful, resembling those of the Indian classical music. Allegorically, a good singer is likened to a *Kokila*.

Kolhapur is a place in southern *Maharashtra* state. It is famous as one of the most important three and a half *Peethas*. Goddess *Mahalakshmi* is the reigning deity of that *Peetha*. The temple of the Goddess is very old and historic. She has countless worshippers all over *Maharashtra* and adjoining states.

Kripa means blessings, *Grace*.

Krishna, Paksha: The fortnight (*Paksha*) of waning moon, which occurs once in every lunar month.

Krishnamurti, J.: A modern day mystic, philosopher and writer. He was envisioned by the leading *Theosophists*, especially, Dr. *Annie Besant* and *Leadbeater*, to have been the reincarnation of the coming *Great World Teacher*, *Lord Maitreya*. They trained him in that respect by indoctrinating him with their philosophy and the *Theosophist* ideology of the new world order that they were trying to create. However, on attaining youth and independent thinking, *J. Krishnamurti* rejected their indoctrination and became a totally independent thinker. He died in 1986 in California, USA, leaving behind a great legacy of books and many followers spread over many countries of the world.

Kriya literally means action. The *Kundalini* starts certain involuntary actions of *Pranas*, *Asanas*, *Mudras* and *Bandhas*, etc. after it becomes active. These are also known as *Kriyas* in the context of *Kundalini Yoga*.

Kriyamana, Karma, is the obligatory part out of the *Prarabdha Karma* which is currently being experienced.

Kriyas: Acts, actions, *Karmas*

Kshetra, broadly, refers to the body.

Kshetragna, Kshetrastha, refers to the *Jeevatman* in the *Jeeva* state.

Kshetra-Kshetrajna: The relationship of the body with the incarnated *Jeevatman* as *Jeeva*.

Kula-devata is a deity that has been worshipped for generations by a family. It is like the reigning deity of a given family.

Kumbhaka is the retention of breath stage of *Pranayama*.

Kundalini-yoga: It is the form of *Yoga* in which the innate power of the *Yogin*, known as *Kundalini*, is invoked to attain the highest state of *Yoga*.

Kundalini, connotative terms: Saint *Dnyaneshwar* uses these connotative terms, in the sense of equivalence, in *Dnyaneshwari Ovis*: 6-272: *Kundalini Jagadamba*; 6-283: *Prana*; 6-287, 288: *Shakti*; 6-299: *Pavana*; *Kundalini, Maruta and Shakti*: 6-301.

Kundalini, sleeping: Saint *Dnyaneshwar* has described that the sleeping *Kundalini* is in the form of a small serpent, red in colour. It is seen as forming coils of its body just like a serpent.

Kundalini-yoga, Dnyaneshwar: Saint *Dnyaneshwar* has described the *Kundalini-yoga* at various places in his works, *Dnyaneshwari* and his *Abhangas*, in particular. In the 6th chapter of *Dnyaneshwari*, he calls it as *Pantharaja*, meaning the King of all *Yogas*. In his esteemed opinion, it is the central *Yoga* of *Gita*. In its 18th chapter, he designates it as *Krama-yoga*, albeit the same *Yoga* as *Pantharaja*, with stress on the fact of its being attained gradually, step by step.

Laya literally means dissolution, extinction.

Laya-yoga, in essence, means the *Yoga* practice by the initiate who methodically reverses the *Prasava-krama* i.e. the order of manifestation of all the *Tattwas*; to enter into the stream of *Prati-prasava* that occurs by assimilation of every manifested *Tattwa* back into its original *Tattwa*.

Lele, Lelo: These words in Hindi language mean, 'Take this thing'. The sadhu, making a pun on the author's surname, *Lele*, in effect, said that he was giving him something and it should be accepted. Here that something he was giving was meant to be *Guru-kripa*, spiritual grace.

Light of the Bodhi means the light of knowledge that spread out from *Buddha* as a result of his enlightenment.

Lila literally means a *Play* of god, a Saint or an *Avatar*; the play of 'Cosmic Consciousness'; everything including the world and beyond.

Linga: Technically and popularly, the physical *Shiva-linga*, in its idol form, in general, is called the *Linga*. However, a *Linga* connotes the essence or the symbol as its typical attribute with which an entity can be recognized. In the *Sushumna* path, the various *Lingas* are designated by typical names, signifying the level of attainment of the *Yogin* and what that point on the *Sushumna* actually stands for. The *Prana-Linga* as such signifies the ultimate of the *Jeevatman's* *Swaroopa*.

Loka means habitation, abode. *Vishnu-loka* means the ultimate place e.g. the *Vaikuntha* pertaining to Lord *Vishnu*, the personal God of those who are His devotees.

Loka-sangraha: The act of guiding the general public on the true spiritual path
Madhwacharya, Dwaita: The philosophical doctrine propagated by *Madhwacharya* is known as the *Madhwa* School or the pure i.e. extreme *Dwaita*-

vada. He was an Indian thinker of the thirteenth century A.D. and an ardent devotee of *Lord Shri Vishnu*.

Madhyastha means medium, a characteristic of the *Purusha*.

Madhya Shakti: See *Shakti*, *Urdhwa*, *Madhya*, *Adhah*.

Maha-Ananda means Elixir of Joy.

Maha-ashtami is the eighth night of the Goddess *Durga's Navaratri*. It falls in the *Hindu* seventh month of *Ashvina*. *Durga* represents the primal trinity of the Goddesses.

Maha-bhootas: The basic elements constituting the universe. There are five *Maha-bhootas* viz., *Akasha*, *Vayu*, *Teja*, *Aapa* and *Prithvi*. These can be roughly named as *Space (Ether)*, *Air*, *Fire*, *Water* and *Earth* respectively, their etymological equivalents. However, it must be remembered that the usual meaning of these words, either in Sanskrit or in English, do not apply to these terms. These are subtle elements and not the gross matter that they are named after.

Mahakasha is a finer stage beyond the *Akasha Tattwa*.

Mahalakshmi is one of 'The Primal Trinity' of the Goddesses regarded as the functioning Governesses of the universe viz., *Maha-Sarasvati*, *Maha-lakshmi* and *Maha-kali*, responsible for its *Creation (Srijana)*, *Sustenance (Prati-palana)* and *Destruction/Dissolution (Laya, Samhara)*. They correspond respectively to the trinity of gods governing the world phenomenon viz., *Brahmadeva*, *Vishnu* and *Shiva* respectively.

Maha-mudra: we find a mention of these *Mudras*, *Bhoochari*, etc. in Saint *Dnyaneshwar's Abhangas* on *Yoga*.

Maha-shivaratri is an auspicious day falling on the thirteenth day of waning moon of the 11th Indian month called as '*Magha*'. Many Hindus observe a fast on that day to propitiate god *Shiva*.

Mahat is first *Tattwa* next to the *Prakriti* and the *Purusha* in the order of evolution of the cosmos.

Maha-vakya: Literally, a great utterance, a sacrosanct sentence. Here, its meaning is the utterances of the scriptures, the *Vedas*, or those of a *Guru* or the *Jnanin* which has the capacity to inculcate the great *Jnana* into the recipient of that *Maha-vakya*. The *Vedas* each have a famous *Maha-vakya*, viz., *Rigveda*: '*Prajnanam Brahma*', *Yajurveda*: '*Aham Brahmasmi*', *Samaveda*: '*Tat Twam Asi*', *Atharvaveda*: '*Ayamatma Brahma*'.

Maha-videha Vritti means being one with the *Creation*.

Maha-yoga is the super-most *Yoga* in which, the facets of all other *Yogas* like *Hatha-yoga*, *Raja-yoga*, *Kundalini-yoga*, etc. are combined. *Maha-yoga* starts of its own accord and takes the *Yogin* through whatever stages are necessary for his travel on the *Path of Yoga*. *Adi Shankaracharya* has described the holy place *Pandharpur* in *Maharashtra*, with *Lord Shri Panduranga (Vitthal)* as its presiding deity, as the *Peetha* (a place of worship, important holy place) of *Mahayoga*.

Mahesha: See *Sadashiva*.

Mahisha: Buffalo, allegorically, a dunce.

Mahishasura-mardini: This is a simile based upon the *Pauranika* lore that *Durgadevi*, the incarnation of Goddess *Parvati*, having eight arms, had fought

with and killed the demon *Mahishasura*. This lore, in itself, is an allegory, *Durgadevi* being the *Jnana* and the *Ajnana* represented by *Mahishasura*.

Mamatva means the attachment to anything or anyone as belonging to oneself i.e. I, mine and my own, etc.

Manasa is the faculty of mind. The *Manasa* is, roughly speaking, the mind, as we know. However, the acting force behind the gross mind located in the subtle body is called *Manasa* in the *Yogic* parlance. It is one of the main constituent elements of *Jeeva*, along with 24 others as per *Gita*.

Mandalas (*Chandra*, *Soorya* and *Agni*): The *Yogic* body comprising of the six *Chakras* from *Mooladhara* to the *Ajna-chakra* is the *Pinda*. The three subdivisions of it according to their intrinsic nature are: The *Chandra Mandala*-comprising of *Mooladhara* and *Svadhishthana Chakras*; the *Soorya Mandala* of *Manipura* and *Anahata Chakras*; and the *Agni Mandala* of *Vishuddhi* and *Ajna Chakras*.

Mandukya Karika is the commentary by *Shri Gaudapadacharya*, *Parama-guru of Shrimat Shankaracharya*, on the *Mandukya Upanishad*.

Mantra-chaitanya means the *Mantra-japa* practiced by the *Sadhaka* has attained fruition. Literally, the *Mantra* has become *Chetan*, full of the quality of *Chaitanya*; as opposed to *Jada* or *Achetan Mantra* stage, which is just the rote learning stage of the *Mantra*. A *Jada Mantra* is of no consequence. The *Chetan Mantra* carries the real magic power of the *Mantra*.

Marana Karma is one of the six *Karmas* of black magic. It involves use of black magic to kill a person without use of external means and directly apparent involvement of the black magician.

Marana Mantra is a *Mantra* which is used to kill a person by *Aghoris* or other black magicians.

Marga means path.

Markandeya Rishi: He is a *rishi* who is depicted as *Chiranjeeva* i.e. immortal in the *Puranas*. There is one *Purana* by his name, called the *Markandeya Purana*. He is regarded as a great devotee of Goddess *Parvati*, the *Jagadamba*. The story given in '*Autobiography Of A Natha Siddha Yogi*' is from the *Shrimad-Bhagavata Maha-purana*.

Mastaka-sandhi: It is located at a distance of four finger-widths above the *Taraka-sthana*, midway between the *Brahma-randhra* and the *Taraka-sthana*.

Mata means doctrine; also 'Mother'.

Matras: Traditionally known 'Three and half' *Matras*, instead of 'Four'. For complete details of these concepts, please refer to the *Mandukya Upanishad* and *Gaudapada's Karika* upon it.

Maulishwara means the *Lord* holding the Moon upon the crown of *His* head. It is an allegory upon *Lord Shiva* who is depicted as such, with the crescent of the Moon upon his crown of head.

Maya is the *Vedantic* concept of an entity that deludes the *Jeevatman* and makes him lose his identity with the *Supreme* i.e. *The Brahma* so that he sees the world of phenomenon as real. *Adi Shankaracharya* who forwarded this concept in his *Vedanta* says that the *Maya* is '*Anirvachaniya*' i.e. it and its actions are indescribable; its nature cannot be deciphered.

Meena, Marga, literally means a fish. Just as a fish is at home in water and swishes through it with sudden twists and turns on to its goal, the *Sadhaka* is at home in *Yogic* practice, knowing all the turns and twists he will have to take to reach the goal. He acts according to the dictates of the *Path* appropriately.

Meru, mountain: The mythical mountain of the *Vedas*, the tallest in the universe, deemed to be made of gold, around which the Earth supposedly rotates. The legendary *Devas* supposedly reside atop it.

Moha literally means longing, lust, temptation, attraction to something, illusion. In the reference, it means temptation.

Moksha, Mukti, Nirvana: *Supreme* Salvation, liberation, especially from the bonds of *Prakriti* and being born as a *Jeevatman*; the state of being free of the bondages of the *Existence*.

Moolabandha, Bandha: The *Bandha* applied between the *Mooladhara* and the *Svadhishthana Chakras* for initiation of the *Prana* and the *Apana* actions such that they start flowing toward each other and ultimately meet. Normally, the *Apana* is restricted to the portion below the navel in the body and the *Prana* is restricted to the portion above the navel up to the *Anahata Chakra*.

Mooladhara chakra: The first of the *Shat-chakras* is called *Mooladhara chakra*. It is located in the *Yogic body* at a position corresponding to the coccyx or end of the tailbone.

Mridanga is a beautifully orchestrating percussory musical instrument. It beats like a drum. It has the percussory goatskin membrane at the two circular ends of a wooden drum, shaped like a flattened ovoid. It has a string with which it can be foisted upon the musician's neck when beating it in a standing position. It is widely used in South India as an accompaniment of *Carnatic* music. It has also been very popular with the *Bhakti Sampradayas* of *Shri Krishna*. *Bengali Saint Shri Chaitanya Mahaprabhu* was extremely fond of it and used to dance ecstatically to its tune and the *Haridhun*.

Ms. Durga Bhagavata was a renowned writer in Marathi. She was the President of Marathi *Sahitya Sammelana* (Marathi Literary Conference) in the times of Emergency wrongly imposed by Ms. *Indira Gandhi*, the then Prime Minister of India, in 1975-77. During that regime of Ms. *Gandhi*, Indian people were most afraid, so much so that nobody spoke against it even in a circle of confidantes. In such times, the astute lady writer Ms. *Durga Bhagavata* was so bold that she publicly denounced the rule of Ms. *Gandhi* and 'Emergency', stressing democratic values before the audience which had some foremost political leaders affiliated to Ms. *Gandhi*, on the dais. It is history that the *Emergency* was repelled under public pressure and revolt. Ms. *Gandhi* and her *Indian National Congress Party* suffered a terrible defeat at the hustling held thereafter.

Mudra: This is a *Yogic* term referring to the specific bodily postures assumed by the *Yogin* for the starting of the *Yoga* processes. The position adopted by the body-mind-senses complex after being seated in a particular given *Asana* is called *Mudra* in the *Yoga-shastra*. This is not to be confused with the *Hasta-mudras* referred to in the previous chapters. These are *Yoga-mudras*, apart from the *Mantra-mudras* or *Ayurvedic Mudras* referred to earlier.

Mudra, Tantras: In *Pancha-makara* (five words beginning with M – *Mudra* – woman companion, *Mamsa* - meat, *Meena* - fish, *Madya* - wine, *Maithuna* - coitus) context of the *Vamacharis*, it means the woman who accompanies a *Sadhaka* for sexual rites in the *Tantrika* way.

Mukta means one who is free.

Mukti: Release from the bondages of the *Karma* and the *Prakriti*. It means different distinct states according to different schools of philosophy.

Mumukshu: one desirous of *Jnana* and *Moksha*

Murdhni-sthana is located at the crown of the head. It is a point where the fontanel of a baby closes after about eight months of birth.

Murdhnyakasha (*Murdhni-akasha*): Literally, the *Akasha* at the *Murdhni-sthana*, at the top of the head, eight finger-widths away from the *Bhroo-madhya* and four finger-widths before the *Brahma-randhra*. It is the place in last phase of the *Kundalini's* travel toward the *Brahma-randhra* on the *Sushumna* path.

Nadanusandhana: The meditation upon the *Anahata*-, the state of being attuned to the *Nada*.

Naimittika Karmas are the *Vedic* religious rites which are required to be performed on certain occasions.

Naishkarma, Naishkarmya: Literally, *Nishkarma* means not doing any *Karma*. *Naishkarmya* means no *Karma*. However, in the context of *Gita*, *Nishkama Karma* is regarded as *Naishkarma*, and that state of *Nishkarma* is *Naishkarmya*.

Naishkarmya-siddha: One who has attained to the state of not being bound to the *Karmas*, even while indulging in them, is called the *Naishkarmya-siddha*.

Nama literally means name. Every manifest object has *Nama* i.e. its distinctness from other objects and a verbal or mental concept or image to identify it distinctly from other objects. In the context of present work, it means a name of a God, a *Mantra* and some other powerful holy words or syllables having a spiritual value. The *Guru* tells the *Nama* to the disciple and asks it to be repeated, either verbally or mentally, in a prescribed manner e.g. some will ask their disciples to incant it mentally, once every cycle of breath flowing in and out. They may prescribe some procedural aspects like bathing and cleaning self, sitting in a certain posture, at certain times of the day and/or night and which syllables of the *Nama* are to be repeated while breathing in and which ones while breathing out; the *Mudras* (certain arrangement of the fingers of hands, thus making a certain gesture, for facilitation of concentration and *Antara-pranayama*) and the bodily postures (*Asanas*) to be adopted.

Nama, given by a spiritual leader, a *Sadhu*, a *Sannyasin* and/or a *Guru* is supposed to have the potency to uplift spiritually those incanting it and lead to attaining *Moksha* early. There have been saints' lineages which specialize in giving the *Nama* to their disciples e.g. the *Nimbargi Sampradaya*, the *Vedic Deeksha* of the *Gayatri mantra*, given by the father to a son, *Mantra Deekshas* of various other *Sampradayas*, etc. A very famous man of letters viz., Prof. Dr. R.D. Ranade who has written volumes on Indian philosophy and *Gita*, belonged to the *Nimbargi-Inchegiri Sampradaya* who had received the *Nama* from his *Guru* and used to transmit it to those he found desirous and fit to receive it.

Namana: It literally means the act of bowing before a superior, to the God. It is the *Prakrita* word, and also the *Sanskrit*, for the act of prostration. It means to bow down, to salute as a mark of respect or reverence.

Nama-mudra: The literary seal or the name of a composer, a writer and a poet or an author, at the beginning or end of composition, indicating his authorship.

Nama in Gita: *Gita*, too, has devoted a few *Shlokas* in its 17th chapter which elaborate upon the *Nama* of the *Brahman* and extols its incantation: [17-23 to 27 from '*OM tatsaditi nirdesho brahmanastrividha smritah; brahmanasten vedashcha yajnashcha vihatah pura.*' (17-23) to '*Yajne tapasi dane cha sthithi saditi chochyate; karma chaiva tadarthiyam sadityevabhidhiyate*' ;(17-27).] In its 8th chapter, in some all-important *Shlokas*, *Gita* emphasizes that a *Yogin*, while discarding his body at the time of his demise should call forth the steadfastness of years of his *Yogic* practice and control all the senses, bring the mind into the heart centre i.e. in the region from the *Ajna-chakra* onward and hold it steadily therein. Then he should hold steadily the *Pranas* in the *Bhroomadhya*. Then using his skills of *Yoga*, matured through its devoted practice, he should raise the *Pranas* to the crown centre (*Brahma-randhra*). In that holistic state of the body, the mind and the soul, he should concentrate upon the *Ishwara Himself* while uttering the 'Word' i.e. the sacred syllable '*OM*' (which is the *Brahman* itself, in the pronounceable letter form). In that state, one who leaves the body will certainly attain the *Moksha*. [(8-5 to 13 from '*Antakale cha mameva smaranmuktva kalevaram, yah prayati sa madbhavam yati nasyatra samshayah.*' (8-5) to '*Omityekaksharam brahma vyaharanmamanusmaran, yah prayati tyajandeham sa yati paramam gatim.*' (5-3))]

Nandi is the mythical sacred bullock, devoted to *Lord Shiva*. His idol in sitting form is always placed at the entrance in front of the *Shivalinga*. A devotee has to first have the *Darshana* of *Nandi* before going for the *Darshana* of *Shiva*.

Nara and Narayana rishis were *Avatars* of *Lord Shri Vishnu*. They are supposed to be *Chiranjeeva* i.e. surviving in bodily form forever. They are supposed to have made *Badrinatha*, a holy place in the Himalayas, as their permanent abode. They reincarnated as *Arjuna* and *Krishna* in the *Mahabharata* era.

Naraka: Hell. As per *Hindu Dharma-shastra* and the *Puranas*, these are of many types. The sinners, after being judged as guilty of sinning, are consigned to one that is prescribed for that kind of sin by the 'God of Death and Afterlife', *Yamaraja*.

Nastika: Non-believer, opposite of *Astika*.

Natha Siddhas: *Siddhas* who belong to the tradition of *Yogis* emanating from their first preceptor, *Adinatha* through *Matsyendranatha* and *Gorakshanatha*.

Navadha Bhakti: The *Bhakti-shastra* divides the *Bhakti* into nine (*Navadha*), eleven (*Ekadasha*) or fourteen categories, depending upon the mood that the *Bhakta* adopts toward *Ishwara* e.g. that of *service* (*Dasya*), *friendship* (*Sakhyatva*), etc.

Nava-ratnas: Literally, the word means the nine gems, diamonds, ruby, agate, pearls and emerald, and the likes.

Navaratri literally means nine nights. Certain religious significance is attached to the nine nights and intervening days at the beginnings of certain *Hindu* calendar

months. These *Navratris* are reserved for the special worship of a particular God or Goddess. Devotees keep fasts, chant mantras, and invoke the deity through *Homa-Havana*, *Yajna*, etc. during this auspicious period.

Neti, Neti: The *Shrutis*, finding it impossible to describe the *Atman* objectively in words, describe it by these words that mean, 'Neither this, nor that, , nor that..'. This is a passive description of the *Atman* that means, in other words, that the *Atman* cannot be described in any known language, or by any words, or by simile to any object and any thought or idea. In short, the *Atman* is indescribable, according to the *Shrutis*.

Nevase is a small town in Ahmednagar district of Maharashtra state, India, on the banks of the sacred river *Godavari*. Saint *Dnyaneshwar* dictated *Dnyaneshwari* composition to *Sachchidananda Baba* there.

Nirakara means not having any form, formless.

Niranjana-pada is the high state of *Shiva* in His 'stainless' form, without any engulfment in its *Maya* or association with it. Next to it is the *Parama-shiva* state, the *Parama-pada*, when the *Yogin*/Saint attains to the *Agama-loka*.

Nirdharmaka: Without any properties

Nirguna: The *Brahman* without form and attributes (called the *Gunas* in Sanskrit) is called *Nirguna*.

Nirishwara Schools: They do not recognize the *Ishwara* in their doctrines.

Nirmala Maya: As the name implies, *Nirmala* meaning pure, The *Nirmala Maya* is *Maya* without the attributes of causes and effects, beyond the Three *Gunas*.

Nirvana: That state which gives the supreme *Sukha* and *Shanti*.

Nirvichara-vaisharadya is the state of highly accomplished *Samadhi* in which the *Yogin* becomes totally free of any thought, including awareness of his self.

Nishiddha Karma: The *Karmas* forbidden by the *Vedas* and the *Shastras*.

Nishkala: Without the *Kalas* i.e. facets of the *Jeeva*.

Nishkama karma means the *Karma* undertaken without any expectation of its results, any longing for fruits of one's action.

Nitya Karmas are the religious *Vedic* rites which need to be performed daily or periodically e.g. daily three-time rite of *Sandhya-vandanam* by the three *Varnas* – the *Brahmana*, the *Kshatriya* and the *Vaishya*.

Nitya means what is permanent; forever.

Nitya Mukta is one who is forever free from all bondages of 'The Existence'.

Nitya-anitya-viveka refers to exercising the intellect to impress upon it the transient character of the world and to recognize the permanency of the *Ultimate* principle.

Nityananda, Saint: He was a saint who stayed most of his time at *Ganeshapuri*. He was a totally selfless soul and initiated many on the *Yoga* and *Bhakti* path. *Muktananda*, one of his disciples, became very famous and had hundreds of followers from India and abroad.

Nivrittipara path: i.e. renunciation allows one to renounce the duties of the *Varnas* and the *Ashramas* for the purpose of devoting oneself solely to the cause of liberation.

Ojasa means the essential quality of *Veerya*. *Veerya* when conserved leads to its transformation into a concentrated essence that is different from the physical

Veerya (semen). It is called the *Ojasa*. In the form of the *Ojasa*, the procreative energy gives radiance to the face and body of the *Yogin*. It is the power behind the great energy needed for attaining to the *Brahman*.

OM and *Pranava* are the *Vedic* terms for 'The Divine Word'.

Onkara, Onkara: It means the Word '*OM*'.

Osho was the nickname of *Acharya Rajneesh*.

Padarthas, Sankhyas: Literally objects, things. The *Sankhyas* classify the constituents of the universe into 64 categories which are called by them the *Padarthas*. Also, the constituents of the universe are called in *Jainism* the *Padarthas*.

Paksha, School: 1. A doctrine, 2. Lunar *Paksha* (fortnight) – See *Ekadashi*.

Pancha-bhedas means five categories of differences, in the various entities related to *Creation*.

Panchikarana: The process of mixing of the five *Maha-bhootas* in various proportions and orders results in the formation of various objects of the world. This process is called *Panchikarana*.

Pantharaja: Saint *Dnyaneshwar* calls the *Guru-given Kundalini-yoga* as the *Pantharaja* in the 6th chapter and *Krama-yoga* in the 18th chapter of his work - the *Dnyaneshwari*.

Para-bhakti is the supreme state of *Bhakti*. The devotee then loses the identity of himself, totally immersed in the subject of his devotion. The highest state of *Bhakti* reckoned in various texts is called as *Para-bhakti*, etc. It is that state in which the devotee loses all relevance of time and space. He becomes one with the object of his worship, dissolving his identity in that of the object. The state of that *Bhakti* is described in great details in the said texts.

Para-brahman, Brahman: The term, *Para-brahman*, denotes the *Supreme Brahman*. The terms, *Brahman* and *Para-Brahman*, are used flexibly for connoting the *Supreme Reality*, unless the context demands the use of the exact relative term.

Parah Pramana (hearsay) is *Pramana* based upon the *Pratyaksha Pramana* (direct evidence) given in evidence by others.

Parama means ultimate.

Parama Gati; Parama Pada, the *Ultimate State* of a Being, State of the Soul - the *Atman*.

Parama Pada means: It literally means the '*Ultimate Status*'; the *Ultimate State* of Being, State of the Soul - the *Atman*; the ultimate position or status on the spiritual *Path*. It is also designated as the *Ultimate*, the *Home*, the *Paramatman*, the *Abode* of God, the *Abode* of the *Yogis* (by Saint *Dnyaneshwar* in his *Abhangas*), etc. God- realization and *Mukti*, etc. are the same states.

Paramanoo-dhama means the ultimate abode of the soul.

Paramanoo-pradhana Siddhanta: The doctrine having the *Paramanoos* as its central theme.

Paramartha means the highest knowledge, spiritual attainment.

Paramatman: The *Atman*, the primordial principle, the *Chaitanya* that pervades everything and is still beyond it all, the individuals, the world, the *Vishva* and anything that can be perceived by the senses or imagination. It is *Infinite, Nirguna*,

Nirakara, etc. in its originality. The three terms, *Atman*, *Vishwatman* and *Paramatman* are used to differentiate between the individual person's *Atman* which gets bound to the *Karmas*; and the *Vishwatman* which is also called the *Ishwara* in certain contexts and is beyond the bondage of *Karmas* but is responsible for the world phenomenon. The term *Paramatman* is used to designate the *Ultimate Principle* behind the *Atman* and the *Vishwatman*. The *Chaitanya*, the *Purusha*, the Parabrahman, etc. are terms that may be used synonymously to the term *Paramatman*. Their exact connotation depends upon the context.

Parama-sukha means ultimate bliss.

Para-vak: The *Yoga-shastra* distinguishes between the four kinds of *Vak*, *Vacha* or 'tongues' which are instrumental in forming and uttering a word, from the conceptual stage to its execution in an utterance. The vocally pronounced word is due to the *Vaikhari Vacha*. Other subtler levels of *Vak* are *Madhyama*, *Pashyanti* and *Para* in that order, *Para-vak* being the subtlest, unpronounced *Vacha*. There are many connotations about these levels of *Vak* or *Vacha*. A singular one is that the universe was in the form of the *Para-vak* in its beginning and went through other transformational phases viz., *Pashyanti* and *Madhyama* before manifestation in its *Vyakta* or *Vaikhari* form. These four *Vachas* are alternately designated by the three and half syllables of 'OM - ॐ' viz., 'A - अ', 'U - उ', 'M - म' and the *Ardhamatra*, each being a representative of the four levels of existence of a *Jeeva*. One may study the *Mandukya Upanishad* with *Shri Gaudapada's Karika* on it to better understand the significance of these *Yogic* concepts.

Parigraha literally has many meanings. In the context of *Gita*, it means attachment to and possession of objects and persons, wife, children, home, fields, servants, cows, etc.

Parinama literally means change, transformation.

Partho Vatsah: An allegory is suggested upon a cow and its calf. The milk comes out of the cow's udder for its calf because of its love for the calf. However, the remaining milk after the calf is satiated comes in use to others as well. Thus, the calf and cow, both are responsible for producing the useful milk for the rest of the world. Similarly, *Lord Shri Krishna*, allegorically '*The Celestial Cow*', gave out the milk of *Gita* for its beloved calf, *Arjuna*. After *Arjuna* was satiated, the remaining milk still came to benefit other people in the world. That is how '*Partha*' (*Arjuna*) is the '*Vatsa*' (calf) ('*Partho Vatsah*') in this cow-calf duet of *Lord Shri Krishna* and *Arjuna*.

Pashchima Marga: The *Western Direction*. It means the *Sushumna Path* ahead of the *Ajnachakra* to the *Brahmarandhra/Akasha Chakra* and beyond. The *Pashchima Marga* ends in the *Maha-shoonya*.

Patanjali, Gita and Dnyaneshwari: This book often and perforce discusses about *Patanjala Yoga-sootras* and *Patanjali's Yoga*. The students must not become confused. It has to be clearly understood that there is no mention of these *Sootras*, in either *Gita* or *Dnyaneshwari* by name or as a reference. For students, the comparison is necessary between various *Yoga* texts including *Patanjala Sootras* in relation to *The Yoga of Gita* and *Dnyaneshwari*. As such the books in this series on *The Yoga of Gita* find their mention and deliberate upon their various aspects for relating the same to the subject-matter of discussion in these books.

Patanjali: He was a great sage of ancient India. He wrote treatises on various topics, including *Sanskrit Grammar*. His treatise on the *Yoga-shastra* is popularly known as the *Patanjala Yoga-sootras*.

Pavana literally means wind. However, in the *Yogic* context, it means the *Pranas*. The five main *Pranas* are called the *Pancha-Pranas* viz., *Prana*, *Apana*, *Vyana*, *Samana* and *Udana*; and the five secondary: viz., *Naga*, *Koorma*, *Krikala*, *Devadatta* and *Dhananjaya* are called the *Up-pranas*.

Peer means a *Mohammedan* saint or god man.

Peetha, *Yogic*: Saint *Dnyaneshwar* alludes to these in his *Abhangas* and also *Dnyaneshwari*. These are special terms of the *Natha Siddha* tradition.

Peethas (seats) of *Devis*: There are traditionally three and a half *Peethas* of the Goddesses corresponding to the three *Matras* of *OM*. The three Goddesses of the *Peethas* are: The *Mahalakshmi* of *Kolhapur*, the *Tulaja-bhavani* of *Tulajapur* and the *Renukadevi* of *Mahur*. The *Yogeshwaridevi* of *Ambejogai* is regarded by some to be the goddess presiding over the *Turiya*/half *Peetha*. Instead, others take it to be the *Saptashringi* goddess as forming the half *Peetha*.

Pilavah Pilavah Jnana-jijnasa: *Pilavah* means *Paramanoo*. The meaning is that the *Paramanoos* are also scient.

Pipilika, Marga: It literally means an ant. *Pipilika Marga* is the slow but sure travel on the *Path* that ultimately leads to attaining the goal, howsoever late.

Pippala, Golden, tree, is a relic in the precincts of the *Samadhi* of Saint *Dnyaneshwar*. It is said that Saint *Dnyaneshwar's* father, *Vitthalpant*, deserted his wife, *Rukminibai*, wanting to enter the *Sannyasashrama*. *Rukminibai*, the Saint's mother, performed penances at the said *Golden Pippala tree* with a prayer that let her husband return to her. The said tree is still venerated by the devotees of Saint *Dnyaneshwar*.

Pluralistic Realism has at its core the ability of viewing the object or the *Reality* realistically. It accepts there can be more than one equally cogent and rational aspect of what is seen as the *Reality*.

Poojanam, Poojana: It means the ceremonial felicitation and worship of a deity, a *Guru*, a Godman or a saint or a holy relic, etc.

Pooraka is the breathing in stage of *Pranayama*. *Kumbhaka* is the retention of breath stage of *Pranayama*. *Rechaka* is the breathing out stage of *Pranayama*.

Poorna means *whole, entire*.

Poorna-Brahman means the *Brahman* remains undiminished by division or separation of the *Jagat* and the *Jeevatman* from the *Brahman*, or by its transformation.

Poornatva is the state of being *Poorna*, the state of an attained *Kevali Siddha*.

Poorva Marga: The *Eastern Direction*. It means the six *Chakras* from the *Mooladhara* to the *Ajna chakra*.

Pradakshina: The *Hindu* temples have a circumscribed path (a *circum-ambulation*) around its *sanctum sanctorum* (*Garbha-griha*, *Garbhagara*) for the devotees to walk around it in reverence to the ruling deity within. The taking of one full round, starting from the front facing the deity, back again to the same spot, is reckoned as one *Pradakshina* offered to the deity. These are offered to *Hindu* deities routinely, during their *Darshana* and also on special occasions, or

as a matter of fulfilling of religious vows e.g. before his birth, Saint *Dnyaneshwar's* father *Vitthalpant* had deserted his mother *Rukminibai* and taken the vows of *Sannyasa-deeksha*. *Rukminibai*, used to offer daily 1000 *Pradakshinas* to the *Pippala* tree, known as the *Suvarna Pimpal* (The Golden *Pippala*) near the *Siddheshwara temple* at *Alandi*, praying for her husband's return home.

Pradhana: Central

Prajna means the faculty of immense knowledge. When active, it confers upon one the complete knowledge of any subject. In formal learning process, exposure to the subject matter is always necessary. Ordinary *Prajna* i.e. intellect sees the worldly matters, limited to the realm of *Prakriti*.

Prajna-jagriti is the state of arousal of the *Prajna*, on the perfection of *Samyama*. *Prakriti* is one of the ultimate principles and it provides the working force behind the Universe.

Pralaya, three Fires: *Pralaya* is the ultimate dissolution or destruction of the world at the end of an epoch (*Yuga*). The *Puranas* talk about three celestial Fires that rage before the *Pralaya* takes place: 1. *Pralayagni* – The Fire proper, engulfing the world in it at the time of *Pralaya*; 2. *Vidyudagni* – The Fire of Lightning and 3. *Kalagni* – The Fire of *Kala* (काल). *Kala* is all-destroyer.

Prana Shakti literally means the force, power or might of *Pranas* i.e. *Prana-bala*. *Pranas* is a distinct psychic subtle force. In the *Yogic body*, it flows through the *Nadis* and activates the various *Chakras* and brings life into action. It is not the air one breathes. *Pranas* are sub-categorized into five forms, depending upon the function each performs viz., *Prana*, *Apana*, *Samana*, *Udana* and *Vyana*.

Prana-yajnas is a specific term applied to the various *Yogic* practices of subtle forms of *Pranayama*, as distinct from the ordinary practice of controlling the breath by its manipulation, allegorically mentioned as *Yajnas* in the *Gita*, 4th chapter.

Pranayama: It is the control of breath for steadying the mind and purifying the body for further practice of *Yoga*. It is one of the eight practices of *Ashtanga Yoga* i.e. *Patanjala Yoga*. In its gross practice (*Bahir-Pranayama*), one tries to attain breath control by various breathing exercises for the wellbeing of the gross body and mind. This is distinct from the *Real Pranayama* (*Antara-pranayama*) which has the objective of attaining the *Samadhi*. It affects the *Sookshma-Sharira* or the *Linga-deha*.

Prapancha-Bheda means difference in the working of the two entities, *Chetan* and *Achetan*.

Prarabdha, Karma, is the obligatory part of *Sanchita Karma*, which became due since taking the current birth.

Prasada is part of the offerings made by the devotees to a deity or a saint which is distributed amongst them and others present. Usually it consists of sweats and fruits, etc. Occasionally, valuables and other objects, too, may be given to a devotee as *Prasada*. Literally *Prasada* means that which is given to the devotees by Gods as a mark of their being pleased with their devotion.

Prasthanatrayi: The Triad of *Vedic* holy texts is regarded as the crux of the *Vedanta*. The following three bodies of texts which describe the path and the

practice for attaining this objective of Realization are known as the *Prasthanatrayi*: The *Upanishadas*, the *Gita* and the *Brahma-sootras* of Sage Vyasa. Vyasa is also known as *Badarayana*. Commentaries and various *Vedantic* schools arise from different interpretation of these *Vedic* texts.

Prasthanana means departure to the *Ultimate* principle, i.e. *Realization*.

Pratibimba literally means *reflected image* as in a mirror.

Prati-prasava literally means the opposite action to birth, delivery of a baby. In this book, it means the soul's regression of the self into the *Brahman*, its origin.

Related *Yoga-sootra*: '*Te prati-prasava-heyah sookshma*' (2:10, *Patanjala Yoga-sootras*)

Pratyahara is the control of the senses and desires.

Pratyak-chetana means the embodied consciousness representative of the Cosmic Consciousness.

Pratyaksha means direct experience and knowledge. *Anumana* means inference.

Upamana means analogy. *Shabda* means the *Vedas*. The modern sciences use the *Pratyaksha*, *Anumana* and *Upamana* as to frame and test its hypothesis.

Pratyaksha Pramana: Evidence of the enquirer himself.

Pravrittipara and *Nivrittipara*: There are two paths a person can take to attain liberation - the *Pravrittipara* and the *Nivrittipara*. *Pravrittipara* path i.e. involvement in the worldly affairs entails performance of the duties of each *Varna* and *Ashrama* according to *Vedic* practices. The *Nivrittipara* path i.e. renunciation allows one to renounce the duties of the *Varnas* and the *Ashramas* for the purpose of devoting oneself solely to the cause of liberation.

Preyasa: The worldly pleasures; see also *Shreyasa*.

Purusha is the ultimate principle, the One who experiences the workings of the *Prakriti*. The *Prakriti* and the *Purusha* form the ultimate dual principles in the doctrine of *Dwaita*.

Pushti: Grace, favour, blessings of *Ishwara* is called *Pushti* in *Vallabha's* school, which is also known as the *Pushti-marga* or *Pushti Sampradaya*. Obtaining *His* grace is the sole objective of *Shri Krishna's* worship in this School.

Pys: For brevity, *Patanjala Yoga Sootras* will be referred to as '*Yoga-sootras*' and '*Pys*'.

Raga means craving for something.

Raja-guhyam: Literally, *The King of Secrets*, or *The Secret of the Kings*. Here it alludes to the statement of Lord *Shri Krishna* in the 9th *Gita* chapter about the '*Rajavidya*, *Rajaguhyam*' viz., '*Rajavidya Rajaguhyam pavitramidamuttamam, pratyakshavagamam dharmyam susukham kartumavyayam*'; (*Gita*, 9-2).

Rajahamsa: Meaning a mythical bird of the class of swans (*Hamsa*) that poetically taken to be capable of separating the milk from water in a mixture of both. That is called the *Hamsa-kshira-nyaya*, meaning the capacity to weed out the chaff from the grain.

Rajneesh, Acharya: He was a spiritual *Guru* to many followers, from India and abroad He had many *Ashramas* in countries all over the world, including USA in particular. One of his main *Ashramas* was at Pune. Before taking up the robes of a *Guru*, he was a professor of philosophy in a college. He was well learned in philosophy and *Yoga*. He has left behind a large gallery of his books and tapes of

his recorded discourses on Indian spirituality, *Adhyatma* and allied topics. His books and discourses are erudite and in simple language for followers and seekers to understand. His was special in his addresses to the masses. He had the ability of keeping the audience spellbound by his persona and talk.

Ramadasa, Saint: A contemporary of *Chhatrapati Shivaji Maharaja*, regarded as his *Guru* by some historians, he was a notable saint from *Maharashtra*. He was an ardent devotee Of *Shri Rama* and *Hanuman*. *Dasabodha*, *Atmarama*, *Soleeva Sukha* and *Mano-bodha* are some of his most famous compositions, with many other small works in poetic form.

Ramakrishna Paramahansa and *Vivekananda* was a pair of most famous *Guru* and disciple. Their time was around the latter half of the nineteenth century AD. *Ramakrishna* was an ardent devotee also from the *Bhakti* school, venerating *Goddess Dakshina Kali*. He used to say that there are many ways to realize the God. All religions lead to the same goal.

Ranade, Professor R. D. aka Gurudeva Ranade: He was a western educated person. His specialty was Philosophy. He retired as Vice Chancellor of Banaras Hindu University. He has copiously written on *Upanishads*, *Gita* and Indian philosophy, and God-realization, also adding a comparative view of western philosophy in his books.

Rasa (रस), *Jihva*, *Rasana*: sense of taste, tongue.

Rasa-bhakti (रसभक्ती) is the *Parama-bhakti* which was the state of saint *Meerabai*, *Shri Chaitanya Mahaprabhu* and many other saints.

Rasa-lila (रसलीला), *Rasa-krida* (रसक्रीडा): The Universal play of *Purusha* and *Prakriti*; the *Lila* of Lord *Shri Krishna* with *Gopis* of *Vrindavana*.

Realism means the practice of regarding things in their own true nature and dealing with them as they are; fidelity to the *Nature* in representation; the showing of life, etc. as it is. Philosophies and Schools subscribing to such a view of the world are called Realistic i.e. based upon Realism. It means a doctrine which is based upon real direct observation of the state of things and logical inferences from them. It favours practicality and literal truth. It is opposite of *Surrealism*. Dreams, imaginations, mirages and abstract paintings, and the like are examples of *Surrealistic* things.

Realization is attaining the Godhead.

Rechaka is the breathing out stage of *Pranayama*.

Richa is a canto or a couplet from the *Vedas*. It is sung in a particular prescribed manner. *Rigveda*, the most ancient of religious texts in the world, is supposed to contain 1028 hymns and 10600 *Richas*, organized into ten books.

Riddhis, Nidhi: These are special endowments, not available to common men, even the emperors, in respect of riches and goods, and services, etc. of the world at the *Yogi's* commands.

Ritamabhara Prajna: It is the highest evolved state of intellect, upon its transformation into *Prajna*. It penetrates into the secrets of the Cosmic Consciousness.

Roopa is the visual attribute of a manifest object. Literally it means 'Form of a thing'. Every manifest object has *Nama* (name/term identifying an object) and

Roopa. It is an axiom of the *Vedanta* that the world exhibits in every object the characteristics of *Nama* and *Roopa*.

Roopa, Chakshu: Sense of sight, eyes.

Rudra-granthi: See *Granthi*.

Sachchidananda, Baba: He was the person to whom Saint *Dnyaneshwar* is supposed to have raised from the dead, by his *Yogic* powers, while his corpse was being carried to the crematoria ground for final rites. Later on, he was named *Sachchidananda*. He used to remain always by the side of Saint *Dnyaneshwar*.

Sadashiva, Shambhu, Mahesha: Literally all these are names of *Lord Shiva*. However, the *Tantra* texts use these specific terms for different the *Avatars* of *Shiva*, or rather the different aspects of *Shiva* in the *Prasava Krama* and as stationed in various *Chakras*. Refer to *The Serpent Power* and other texts on the *Tantra Shastra*.

Sadhaka: One who does the *Sadhana*; practice of something. In *Gita-Dnyaneshwari* context, it refers to the student of *Yoga* practice.

Sadhana: Practice, of *Yoga* in the context of *Gita-Dnyaneshwari*.

Sadhu means a mendicant.

Saguna: The *Brahman* with form and attributes is called *Saguna*.

Sahajananda: Literally, the natural *Ananda*; Bliss of the *Atman*.

Sahajiya, Pantha: One of the North Indian saints' *Yogic* traditions. It follows what is known as the *Vihangama Marga*. They meditate upon the *Kundalini* from the *Ajna Chakra* onward, disregarding the lower *Chakras*. As per the *Yogic* science, if the *Ajna chakra* is pierced by the *Kundalini*, the lower *Chakras* do not need to be separately pierced as their *Vedha* (piercing, *Jaya* - conquering) is automatic with that of the *Ajna Chakra*.

Sahasra-dala-padma: Almost invariably, the *Yogis'* talk centers upon the *Sahasra-dala-padma/Sahasrara-chakra*. There is certain confusion amongst the *Yogis* on account of the famous book, '*Chit-Shakti-Vilas*' of *Swami Muktananda* on the matter. He has described a vision of a *Golden Lotus* falling upon his head. Many *Yoga* students started talking of it since *Muktananda* was a famous *Kundalini Yoga* exponent, a disciple of *Swami Nityananda* who was held in great reverence because of his immense *Yogic* powers. However, if seen from the old texts and *Tantric* belief system, the *Sahasrara Lotus/Chakra* is pure white in colour. *Sir John Woodroffe* also describes it as pure white in colour in his book, '*The Serpent Power*', in the commentary on *Verse 40*, on pp 49 to 427, based upon '*Shat-chakra-nirupana*' and other *Tantric texts*. The reference here in this author's books is to the *Chakra* as *Golden* coloured, as per the context, based upon his own visions of the same.

Sakara means having form.

Sakshatkara: Realization; usually referred to realization of the *Saguna* form of *Ishwara* which the *Yogin* chooses for *Dharana*, *Dhyana* and *Samadhi*.

Sakshi means witness, uninvolved in the act of the *Prakriti*, a characteristic of *Purusha*.

Samadhis, types: *Patanjali* has broadly classified the *Samadhi* into different stages depending upon the object of meditation. See also '*Samyama*'.

Samadhi, place: It means the last resting place of the earthly remains of a *Sadhu* or a *Yogin*. Usually a small structure of bricks and stones is built at that place in the memory of that person. His *Padukas* carved in stone adorn the place of *Samadhi*.

Samashti: The Unlimited, the Infinite, the *Brahmanda*, the Cosmos

Samata pertains to *Chitta's* equality of attitude towards the opposites of *Sukha-Duhkha*, *Raga-Dvesha*, friends and foes, rich and poor, wealth and poverty, etc.

Sampada, Daivi and Asuri: The Godlike virtues are called the *Daivi Sampada*. The *Asura*-like vices are called the *Asuri Sampada*. The *Daivi Sampada* liberates the soul from the bondages of *Karma*. The *Asuri Sampada* binds one firmly to the *Samsara*.

Sampradaya: Tradition, especially of worship and *Yoga*, etc.

Samprajnata is the *Samadhi* attained upon an object or concept or principle, howsoever gross or subtle it may be.

Samprajnata Samadhi, Vitarka-anugata: When the object is gross like an idol, etc. the *Samadhi* is referred to as *Vitarka-anugata Samprajnata Samadhi*. When its object is abstract, it is called the *Vichara-anugata Samprajnata Samadhi*.

Samsara, Prapancha: Literally, the world, the ways of the world, the act of living and dealing with worldliness.

Samskaras are the recordings of experiences and working of mind in the *Chitta*, which are carried over in it from one birth to the next birth, in a cyclical manner. Whenever time comes to express their potency, the related *Samskaras* arise in the *Chitta*, overpowering all else. Then the said *Samskaras* exhibit their trends in real life. Until such an opportune time comes, the *Samskaras* lie dormant in the *Chitta*. They can be likened to the holograms, in a crude way.

Samudaya means group, assembly, congregation, a gathering.

Samyama: The *Patanjala Yoga* process of *Dharana-Dhyana* and *Samadhi* collectively, popularly known as meditation. The initiate has to choose an object, say a deity to begin with, upon which he centers his attention continuously. As the level of concentration intensifies, he starts immersing his mind solely in it. The stages of mind of increasing intensity of immersion are known as *Dharana*, *Dhyana* and *Samadhi*. Intense *Dharana* is *Dhyana*. Intense *Dhyana* is *Samadhi* state in which the mind is not aware of anything other than the chosen object of concentration. In simple terms, *Samyama* of the *Patanjala Yoga-sootras* means the perfected altogether practice of *Dharana*, *Dhyana* and *Samadhi*.

Sananda Samadhi is the *Samadhi* state in which the *Yogin* becomes bereft of all thoughts, except the self. He is then aware of only the blissful aspect of the self which is known as *Ananda*.

Sanatana Brahman usage points to the primordial quality of *Brahman*.

Sanchita Karma: It is the chain of events arising out of *Karma* which are instrumental for the cycle of births and rebirths. *Sanchita* is the sum-total of all the obligations of all the previous births which is due to be experienced by one, whether in current birth or later births. Saint *Dnyaneshwar* says that after the *Sanchita Karma* abates and no new *Karma* accrues owing to the practice of the *Kundalini Yoga* i.e. *Pantharaja*, resulting in *Karma-samyadasha*, the *Guru*

comes to the *Yogin* of his own accord; (8-965 & 966, *Dny*). See also *Karma-samya-dasha*.

Sanghata: Gita has used this word to connote the entire complex of the 22 *Tattwas* of the *Kshetra* which work coherently together as a coordinated whole organism. In other words, it is the *Pinda* of the *Jeeva* when *Chetana* is included.

Sanjeevana Samadhi means the ultimate renunciation of the body while still living. *Dnyanadeva* entered into *Sanjeevana Samadhi* when he was alive at around the age of 22 years at a place called *Alandi* near the city of *Poona* in *Maharashtra* state of *India*.

Sanjeevani: The divine plant which has all the medicinal properties of all the *Ayurvedic* science. It is supposed to be capable of reviving the dead.

Sankhya is a school of *Dwaita* philosophy which stipulates 24 main elements with the ultimate being the *Prakriti* and the *Purusha*.

Santosha, Samadhana: Literally these terms mean satisfaction, contentedness. In *Yogic* parlance, these words are used to express the state of contentedness that accompanies the supreme achievement of *Realization* of the *Brahman*.

Sannyasa is the fourth of the *Ashramas* when one renounces the family and other social obligations and *Varnashramadharma* totally in order to devote fully to the quest for *Moksha*.

Sarvadharmaka: Having every property

Sarvam Khalu Idam Brahma: 'All this, the World and others including the *Sadhaka* are the *Brahman*.'

Sarvatmabhava: Regarding the World, its beings and oneself as being one with the *Atman*.

Sarva-vishva-vandya: Venerated by the universe (the *Vishva*).

Sarveshwara: Lord of all.

Sasmita Samadhi is the highest state of *Samprajnata Samadhi* in which the *Yogin* immerses into his self and remains hardly just aware of his self.

Sat is what is real; the *Brahman*; the *Paramatman*.

Sati: The old custom of *Sati*, now defunct, in *Hindus*. The wife enters the funeral pyre with the corpse of her husband to give up her life after her husband.

Satkarma: Literally, good *Karma*. In *Gita-Dnyaneshwari*, it means the *Karma* that leads to the realization of the '*Sat*' i.e. the *Paramatman*.

Satta refers to Reality.

Sattva-guna, importance of: The practice of *Yogic* sciences and other forms of religious worship require that the person to be initiated into it ought to have predominance of the *Sattva-guna* and the least of the *Tamoguna*. Women, too, alike the *Shoodras* are supposed to have a predominance of the *Tamoguna*. Hence women and the *Shoodras* are treated as unfit for these practices. It is supposed that they will fail in attaining success in these elitist practices, even if they take them up.

Seshwara means that the relevant School recognizes the existence of *Ishwara*.

Seventeenth Kala, Amrita: We find mention of this *Kala* in Saint *Dnyaneshwar's Abhangas* and in *Dnyaneshwari*. He says about the *Guru*, referring to him as a mother of the *Yogin*. This mother feeds the *Shishya* (disciple) child with the milk flowing out of her breast of the *Seventeenth Kala*. One who does not make oneself

immortal by drinking *Amrita* at the *Seventeenth Kala* cannot come back to the earthly plane to guide people on the *Path*. He cannot contribute to repel their ignorance and thus cannot serve the *Paramatman* truly. Becoming one with the *Brahman* is but a lower objective compared to coming back to take the persons desiring of *Moksha* on the *Path*. Service to humanity by giving proper guidance is supposed to be a higher aim than self-attainment alone. The saints crave for it and readily refuse the *Mukti* for its sake.

Shabala Brahman: Synonymous with the *Saguna Brahman*

Shabda means the *Vedas*.

Shabda-Brahman is the limit of the cosmos, beyond which the world of names and forms has no reach. This term has many a connotation in Indian Mysticism. According to the *Yogis*, it means the limit of the thought process, encompassing the *Nada-Bindu-Kala-Jyoti* complex. These terms, too, need to be learnt.

Shambhavi means pertaining to *Lord Shiva*;

Shambhavi Vidya is the *Vidya* associated with *Lord Shiva*. It is the art and science of attaining *Moksha*.

Shaili-shringi is a kind of a necklace made up of a piece of deerskin, a whistle made preferably from horn of a deer and a few ceremonial trinkets threaded through a broad silken woven thread, about 5 mm in diameter, usually red or black in colour. When worn, it should extend up to the navel of the wearer. Generally, it is a status symbol indicating a *Natha* initiate's his rank amongst the followers of *Natha* tradition. Many of the *Natha Akhadas* of the day are seen to be lax about observing the strict requirements for its grant to their followers. However, the strict disciplinarians of the *Natha* tradition do not accord it to anyone unless they are satisfied about the high *Adhyatmika* level of the person. The real criterion is that he should have been bestowed with the union of his *Shakti*: aka: *Kundalini*, with the *Shiva*. The practical criterion for it is the perception of continuous *Anahata*- by the *Natha Yoga* practitioner.

Shaiva, Agamas: The philosophy of the adherents of *Shaiva* traditions who regard the *Ultimate* principle they call as the *Shiva*. The *Shaiva-agamas* were current in South India. They were authoritative texts to the followers of the *Shaivaite* Schools, like the *Vedas* were to the *Vedics*.

Shakti, Kundalini, powers: The *Kundalini* is endowed with the three powers of *Ichchha* (Will), *bala* (power to do something) and *Kriya* (action).

Shakti, Urdhwa, Madhya, Adhah: As per *ssp*, the *Kundalini Shakti* has three forms or subdivisions, the *Urdhwa*, the *Madhya* and the *Adhah*. Their places are shown to be respectively in the *Brahmanda*, the *Pinda* and the *Anda*. The *Brahmanda*, *Pinda* and *Anda* terms are described in the books of this work, in the *Part 2* under the title of '*Autobiography of A Natha Siddha Yogi*'. The chart showing the details and the positions of the said three *Shaktis* is appended in the book.

Shaktipata: The *Yoga* in which the *Guru* gives initiation for activation of the mystic energy which is dormant in all individuals, called here as the *Shakti*, also known as the *Kundalini*.

Shalunka: A *Shiva-Linga* has three main parts: The *Linga*, an elevated cylindrical object almost akin to an erect *phallus* proper, at its centre; an ovoid shaped space

surrounding the *Linga* and the raised edges at the boundary of that space. The rest of the parts other than the *Linga* proper are called the *Shalunka*.

Sham, *Dam* and *Titiksha* refer to the restrictions to be placed by a *Yogin* upon the workings of the senses.

Shambhu: See *Sadashiva*.

Shankara Vedanta is the term used for the *Kevala-adwaita* school of *Shrimat Adi Shankaracharya*.

Shankara, Maharaja: He was a *Natha Siddha Yogin* from Bombay-Poona region. His *Samadhi* place is at Poona. His body was in a totally deformed state. Because of his bodily deformity, some likened him to sage *Ashtavakra*.

Shanti: *Brahman*

Shastra means science.

Shat-chakra-nirupana, Serpent Power: It is the text commented upon by *Sir John Woodroffe*. As the title suggests, it is a detailed description of the main six *Yogic Chakras*.

Shesha literally means 'The remainder'; also, the divine or the celestial serpent, adorning as the bed of *Lord Vishnu* and as the garland in the neck of *Lord Shiva*. It is the *Thousand-headed Divine Serpent*. It has also mythological association with *Lord Vishnu*. The *Lord* makes the serpent's coiled body as his bed to recline upon it. The *Puranas* say that *Shesha* also supports the earth. In Iconology, *Shesha* represents the *Lord's* huge residual power after the *Creation* of the world, said to be thousands of times (actually infinitely) greater than that used to *Create* and sustain the world. He is also the representation of the *Vishva-Kundalini* or the *Adimaya* in *Yogic* parlance. *Shesha*:

Shiva (शिव): The male principle of the celestial couple;

Shiva (शिवा): The female principle of the celestial couple.

Shiv(a), form of: In his depicted form, *He* is seen as a fair complexioned *Yogin*, seating in the Lotus posture (*Asana*). He is naked and sits upon a tiger-skin with the skull-head of the tiger on the frontal side of the skin. He is shown as a *Yogin* in deep *Samadhi* state. The *Third Eye* is shown at his *Bhroo-madhy*, though in a closed state. *Shiva* opens it only when *He* wants to destroy the world. *His* head is adorned with a half *Crescent of Moon*. The legendary *Ganga* flows from the *Heavens* to the *Earth*. It is shown as flowing through *His Jatas* in a stream at the top of the *Jatas* on its way to the *Earth* from the *Heavens*.

Shiva-sootras form the authoritative text for the *Kashmiri Shaivism* School. It was given to the preceptor of this School atop a mountain by *Shiva Himself*, inscribed upon a slate. The story is analogous to that of Moses receiving atop a mountain the *Ten Commandments* from God, inscribed upon a slate.

Shiva-Shakti-Samarasya means the state of the union of '*Shiva*' – The '*Primordial Principle*' and '*Shakti*' The *Primordial Power*'; both together form the unique *Adwaita* of some of the *Shaivaite* schools which are also known as '*Shiva-Shaktyadwaita*' *Siddhanta*. Saint *Dnyaneshwar's* '*Chidvilasavada*' follows this traditional school, like the '*Kashmiri Shaiva*' School.

Shoonya literally means zero, null, void; the *Brahman*. The *Shoonyas* are locations in the *Yogic* body. The *Purusha* and the *Prakriti* are at par at the *Shoonyas*. While

the *Jeevatman* is evolving, either the *Purusha* or the *Prakriti* predominates at any phase. Initially, the *Purusha* is predominant. As the *Jeevatman* is nearer to being incarnated in the physical body, the *Prakriti* starts to predominate more and more. When he is born, it is mostly the play of the *Prakriti*, the *Purusha* remaining dormant and just an observer of the play. *Dnyanadeva* has pointed out to these phases in his works. According to him, the important *Shoonyas* are five in number. Some of the *Shoonyas* he specifically refers to are termed as the *Shoonya*, the *Maha-shoonya*, and the *Nih-shoonya* (the *Nirshoonya*).

Shoonyatmaka, *Abhavatmaka*: these terms have special meanings in Indian philosophy. It is a matter of debate amongst them whether the *Ultimate* state is full of *Chaitanya* or without it. Some theorists regard the *Buddhist* state of *Nirvana* as being without *Chaitanya*.

Shoonyavadin, *Uchchedavadin*: Nihilist

Shoonyavastha means the state of nothingness.

Shramana/s: See *Bhikkhu/s*, *Bhikshu/s*

Shravana is the fifth month of the Indian calendar.

Shravana, *Karna*: Sense of hearing, ear

Shreyasa and *Preyasa*: The achievements of humans are categorized as *Shreyasa*:

Moksha and *Preyasa*: the worldly pleasures.

Shri-mad-bhagavata is one of the principal *Puranas*. It deals mainly with the life, teaching and the *Lila* of the divine incarnations of the *Lord Shri Vishnu*. This *Purana* lays special emphasis upon *His* incarnation as *Lord Shri Krishna*. The *Vaishnava* sects hold *Shri-mad-bhagavata Purana* in great esteem. They call it the *Maha-purana*. It is their belief that it is the *Lord Shri Krishna Himself*, in the form of this scripture. Sage *Vyasa* is credited with having composed all these *Puranas*.

Shrutis mean the text of the *Vedas* proper, in particular. This word is used to refer to the *Vedic* texts in general such as the *Vedas*, the *Brahmanas*, the *Aranyakas* and the *Upanishads*. *Shrutis* do not include the later day *Puranas*, the *Gita*, the *Brahma-sootra* and, the *Smritis* et al.

Shuddha Brahman is the *Brahman* without the workings of the *Maya*. *Maya* veils the real nature of the *Brahman* which is *Shuddha* i.e. *pure*, *pristine*.

Shuddha-adwaita-vada is one of the Schools of *Adwaita* Philosophy. Its proponent was the famous *Vallabhacharya*.

Shuddha-sattva-guna: It is the *Sattva-guna*, but really bordering upon the *Trigunas*. When the *Gunas* are eliminated to such an extent that the *Sattvaguna* is also diminished to a great extent, what remains is the *Shuddha-sattvaguna* that is essential for *God-consciousness*. One may say that it is a state beyond the *Trigunas* but not really that. Since any kind of action, even *Bhakti*, needs a modicum of the *Sattvaguna*, the purest form of the *Sattvaguna*, unadulterated by the other *Gunas*, is called the *Shuddha-sattvaguna*.

Shuka; *Shukacharya*: He is the famous sage of the *Shrimad-bhagavata* fame, sage *Vyasa*'s only son. He was a born a great *Jnanin*. *Vyasa* taught him the *Bhagavata Maha-purana* which he narrated to King *Parikshita*, *Arjuna*'s grandson, to absolve him from the curse of imminent death.

Siddha-beta is actually an island-like small place midstream of river *Indrayani* at Alandi. It is said that Saint *Dnyaneshwar* was born at that place secluded from the main village. His parents used to live thereat in a hut because they were ostracized by the villagers. Saint *Dnyaneshwar* and his siblings spent their childhood in that place. They used to beg around the village for food for survival.

Siddhanta means doctrine.

Siddha-prajna means a *Siddha*'s *Ritambhara Prajna*.

Siddheshwara, temple: It is the famous temple of *Shiva* at Alandi. It is in the precincts abutting upon the *Samadhi* place of Saint *Dnyaneshwar*. The way into the *Samadhi* of *Dnyaneshwar* is supposed to be below the *Nandi* of this temple.

Siddhis: The mystical *Yogic* powers which endow the *Yogin* with ESP and other-worldly powers over *Nature* and the world.

Simsumara Chakra: A mythical *Chakra*, an *Ayudha* (a celestial weapon), usually linked to the *Sun* God.

Smriti: Memory.

Smritis are also a special class of *Vedic* religious texts, as distinct from the *Upanishadas*, the *Vedas* and the commentaries upon the *Vedas* known as the *Brahmanas* and the *Aranyakas*.

Soham literally means 'I am that'. It means that the *Sadhaka* has realized the unity between *Brahman* and himself. The mental incantation of *Soham Mantra*, given by a saint, *Guru* or God, coupled with *Dharana* and *Dhyana* of that thought, finally leads to the state of *Samadhi* in which the *Sadhaka* becomes one with *Brahman*. That is the stage of a *Siddha*. *Yoga-shastra* technically terms that state as *Hamsah*. Some call it the 'Reversal of *Soham* into *Hamsah*.' It is the state in which the *Yogin* does not have to mentally incant the *Mantra* or keep up with the *Dharana* and *Dhyana* of the thought of *Soham*. It comes out automatically from within in the state of *Samadhi* one reaches on *Soham-dhyana*.

Soham-jyoti, Janabai: In connection with the *Soham-jyoti* that *Janabai* speaks of, the *Pravritti* and the *Nivritti* have different meanings than usual, though there is still a connection to the usual meaning. *Pravritti* here means the *Pravritti Kala* or the *Samana* state. *Nivritti* means the *Nivritti Kala* or the *Unmani* state. The four *Vachas* she is talking about are the *Vaikhari*, *Madhyama*, *Pashyanti* and *Para*. The first two embody the gross and the latter the *Sookshma* form of the *Jeeva* or the *Universe* in manifestation.

Soorya Narayana: The *Shrutis* hold that the *Sun* god, called *Soorya Narayana*, is *Lord Shri Vishnu* in that form, for sustaining the world. Since the *Sun* god never ceases to function, *Lord Shri Vishnu* cannot leave that form even for a fraction of a second.

Spanda-roopa Shakti: *Spanda* literally means a wave, a vibration, a pulse. *Roopa* means 'having the form of.' *Shakti* literally means power, force, might. The *Shakti* is the intrinsic counter-part of the *Ultimate Principle* called the *Shiva*, the activating force behind the world of phenomenon.

Sparsha, Tvacha: sense of touch, skin

Spinal cord: The channel passing through the vertebral column, comprising of a bundle of nerves. See under *Bhroo-madhya*.

ssp: for brevity, the *Siddha-Siddhanta-Paddhati* text will be referred to as '*ssp*'.

Sthana means place, abode.

Sthita-prajna is one who is steady in his state of *Nirvana*.

Stotra means a 'hymn', a prayer to the gods, eulogizing them and seeking their benevolence.

Sukha broadly means pleasure, satisfaction, freedom from wants and adversities, contentedness. Here the term implies the ultimate pleasure which one experiences by immersing into *Samadhi*.

Sukhita means the state of joy; pleasure; *Sukha*, resulting from the *Realization* of the *Truth*.

Surati and *Nirati* are special *Yogic* terms employed by the North Indian saints of the *Vihangama marga*. *Kabir* asks the *Yogin* to go beyond *Surati* and *Nirati* in '*Surati Nirati mai kya janu...*'

Surrealism: It is opposite of *Realism*. Dreams, imaginations, mirages and abstract paintings and the like are examples of *Surrealistic* things.

Sushumna is the most important *Nadi* which is central to the practice of the *Yoga-shastra*. The *Kundalini*, upon her ascent, passes through it to the *Sahasrara Chakra*. The six important *Chakras* (*Shat-chakras*) are located upon it.

Sootras, Sootrakara: A *Sootra* is a short statement on a subject. One who frames the *Sootras*, most usually one who is a great scholar and well versed in the various texts of the *Vedas* and the *Shastras*. He may also be the *Darshanakara* (Original thinker and propounder of a *Darshana*) himself who puts his thinking in the form of the *Sootras*. The scholars expound the meaning of the *Sootras* by their *Bhashyas* and commentaries, *Vartikas*, etc. e.g. the *Yoga-sootras* of *Patanjali* are commented upon extensively by *Vyasa*. His commentary is known as the *Vyasa-bhashya* on the *Patanjala-yoga-sootras*.

Svadharma, Svakarma: *Svadharma* is the doing of the *Karmas*, i.e. *Svakarmas*, as are appointed by the *Shrutis* and the *Shastras* for one according to one's *Varna* and *Ashrama*. The *Karmas* so specified are called *Svakarma*.

Svakarma: See above in *Svadharma*.

Swananda means the bliss of the *Self*.

Swami Swaroopananda of Pawas: He was a saint and a renowned yogi of the *Natha* tradition from *Pawas*, District *Ratnagiri* in *Maharashtra*. He rendered saint *Dnyaneshwar's Amritanubhava* and *Dnyaneshwari* in modern *Marathi* language for easier understanding. He was a *Natha Siddha Yogin* in the traditional line of Saint *Shri Dnyaneshwar*. He stayed most of his later part of life at *Pawas* village in *Ratnagiri* District in the *Konkan*. He had many ardent disciples and they built a *Samadhi* for him after his death at *Pawas*. He transliterated *Dnyaneshwari* and *Amritanubhava* of *Dnyaneshwar* in modern *Marathi* in poetic form. Many of his books and his biography in *Marathi* are like guides to *Yoga* students.

Swaroop literally means one's own form, the form of self; what one really is. It means the pristine form of the *Atman* in *Adhyatma*.

Swa-samvedya means the *Atman* can experience itself.

Swatantra: Independent

Syada-vada is a doctrine of the *Jain* philosophy. It postulates that every doctrine is true so far as the point of view adopted by it is concerned. However, the *Reality* i.e. the real state of all the Universe, and its constituents, is still not exactly what

is postulated by all these doctrines; although it exhibits all these various aspects. Only the attained being can see and understand the *Reality*.

Tan-matra refers to the intrinsic intangible attribute of a *Tattwa* i.e. an element. It has the potential to manifest the *Tattwa*. It may be likened to the seed which can transform into a tree of a specific type.

Tan-matras, senses: The references to the sensory organs of the physical body do not actually mean the physical senses. These are indicative of the *Tan-matras* of the *Panchendriyas* in the subtle body corresponding to these various sensory organs of the gross physical body.

Tap, Tapasah, Tapasya: Penance; Performance of penance undertaken for religious purpose.

Taraka-sthana, also called the *Taraka Brahman*, is located above the *Bhroomadhy*, at a distance of approximately four fingers from it, going along the forehead.

Tat Tvam Asi: 'You are all that, the *Brahman*, the world and everything.'

Tattwa: Principle

Third Eye: The *Sanskrit* terms for it are *Divya Chakshu*, *Tritiya Netra*, *Shiv-netra*, *Antar-drishiti*. Some *Yogis* reckon that there are three 'Third Eyes' or '*Divya-chakshus*'. In the *Bindu* above the *Ajna-chakra*, the *Trikuti* and the *Bhramara-gumpha* are those three. Since they all have mutual connections at the *Bindu* in *Ajna-chakra*, many *Yogis* cannot distinguish their separate existence. The full-fledged experience of the 'Third Eye' is to be had only at the *Bhramara-gumpha*. Since it is a place of the *Anahata*-, the experience of *Anahata*- in itself signifies the opening of the 'Third Eye' thereat. There is no supreme vision than that of the 'Third Eye' located in the *Bhramara-gumpha*. It is in itself the 'Eye of the *Brahman*', the supreme vision of all visions.

Tipari: A wooden stick about 12 inches in length. The playing of *Tipari* is a dance in which all the players form a circle, everyone with two *Tiparis* in hands and drum together the two hand-held *Tipari* sticks.

Triambakeshwar is one of the most holy places near *Nasik*, *Maharashtra*, in *India*, where the *Simhashta* and the *Kumbhamela* are held periodically. The four most holy places where the 3 and half, and 12, yearly religious fetes are held are *Nasik* and *Triambakeshwar*, *Allahabad*, *Haridvara* and *Ujjain*. It is called the *Simhashta Kumbhamela*. Also, Saint *Nivrittinatha's* (Saint *Dnyaneshwar's* elder brother's) *Sanjeevana Samadhi* is located there.

Trikuti: When the *Kundalini* rises to the *Trikuti*, every kind of *Divine* knowledge and wisdom manifests in the *Yogin*. It is known as the 'Word' generally, signified by the *Divine* revelations in the scriptures like: The *Vedas* for the *Hindus*, the rest for the others. These are alternatively known as the *Divine* Books.

Triputi is made of three related items like in the knowledge, knower and the object or thing to know (*Jnata*, *Jnana* and *Jneya*). This is the *Triputi* of knowledge (*Jnana*). Similarly, there are other *Triputis* e.g. the *Karma Triputi* - *Karta*, *Karma* and *Karya* (person who acts, the act and result of act), etc.

Trishanku: There is a *Vedic* mythological story of how sage *Vishvamitra*, proud of his powers, tried to send king *Trishanku* directly to the *Heavens* (*Svarga*), in his earthly body form. The rules of entry to *Heavens*, in *Hindu* lore, do not allow

anyone to enter it in earthly body form. As a result, a tussle ensued; *Vishvamitra* using his powers to push the king toward *Heavens* and *Indra*, the king of Gods, pushing him down. Ultimately, *Vishvamitra* had to abandon his efforts to send the King to the *Heavens* in his bodily form. As a result, the King remains suspended between the *Heavens* and the earth. The star *Trishanku*, seen in the southern skies, is named after the King.

Tritiya-netra, *Shiva-netra* or the *Shiva's eye* is called the *Third Eye* in *Yogic* literature in English language.

Tukarama, *Maharaja*, was a saint from *Maharashtra* state, India belonging to the seventeenth century. Like many *Maharashtrian* saints, he, too, was an ardent devotee of *Lord Shri Vitthal* of *Pandharpur*. He composed *Abhangas*, called the *Abhanga-gatha* of *Sant Tukarama*. It is verily an encyclopaedia of celestial knowledge and wisdom, reflecting his highest attainments. He is venerated by the *Varakaris* and placed on high pedestal like that of saints like *Nivrattinatha*, *Dnyaneshwar*, *Sopanadeva*, *Muktabai*, *Ekanatha* and *Namadeva*. Every year, the *Varakaris* gather in vast numbers to bring his *Padukas* from *Dehu*, the place of his *Samadhi*, to *Pandharpur* during the period of *Ashadhi* and *Kartiki Ekdashis*, going on foot. He was a saint from medieval *Maharashtra*, an ardent devotee of *Lord Vitthal* of *Pandharpur*. He was a realized soul and a great philosopher-writer of *Bhakti* and *Jnana*. His *Abhangas*, called *Gatha* are popular amongst the *Varakaris*. He is called '*Jagad-guru*' by his followers and the *Varakaris*.

Tulasidasa was a North Indian saint and a great devotee of *Lord Shri Ram*. His composition, '*Shri Ram Charita Manasa*' in *Hindi* language has a great appeal to the *Hindi* speaking belt of North India.

Turiya is the state beyond the three states of *Jagriti*, *Svapna* and *Sushupti*. It is a *Samadhi* state, the highest state a *Yogin* attains. There are, however, stages of the *Turiya* itself, from initial to the deepest. The state of *Turiyatita* is still beyond that. Theoretically the three states of *Jagriti*, *Svapna* and *Sushupti* correspond to the three *Padas* of the *Atman*, designated by the three syllables, '*A - (अ)*' '*U - (उ)*' and '*M - (म)*' respectively by the *Mandukya Upanishad*. *Turiya* corresponds to the fourth or the *Samadhi* state on the *Atman*. It is represented as the *Ardhamatra* or *Amatra* of '*OM*' i.e. the *Shabda-Brahman*.

Turiyatita is the state beyond all states, even of *Samadhi*. It is the pure, nascent, primordial *Atman* or the *Brahman* in itself, beyond the states of *Sat-Chit-Ananda*. One who dwells in that state is invariably a *Jeevan-mukta*. It is what is known as the *Sanjeevana Samadhi* in the parlance of the *Natha* tradition. It is the state of Saint *Shri Dnyaneshwar* and his preceptors like *Matsyendranatha*, *Gorakshanatha*, *Gahininatha*; and *Nivrattinatha* and other sibling viz., *Sopanadeva* and *Muktabai*. Really speaking, *Muktabai's* state is no state at all. It is the absolute, the *Atman* or the *Brahman* Itself that *Muktabai* was, as ultimately witnessed by the incident of her departure from the earth.

Uchchheda means destruction, extirpation; in the context of *Buddhism*, it means non-existence, non-subsistence of the *Ultimate Reality*. *Uchchheda-vada* means a doctrine which reckons the *Ultimate Reality* as being a nullity, a non-entity, nothing; *Nihilism*.

Udadhi: Ocean;

Udaka-shanti is a Vedic chanting of *Mantras* upon sanctified water and spraying it all over the house, to propitiate gods and ward off evil effects of the place, due to death of someone in that house, etc.

Uddhava: *Shri Krishna's* famous *Bhakta* of *Bhagavata* fame.

Unknown, the: The mysterious, the one beyond normal perception. By this term, the hand of destiny is referred to which was guiding the author of these books through all his mystique experiences.

Unmani: In the *Turiya* state, the *Manasa* goes on losing its character or faculties by degrees in the geometric proportion. It becomes $\frac{1}{2}$ at *Bindu*, $\frac{1}{4}$ th at *Ardhendu*, $\frac{1}{8}$ th at next state, and the like so that at the point of *Unmani* it is reduced to $\frac{1}{512}$ th of its original state. In practical terms, *Manasa* loses itself at *Unmani* as $\frac{1}{512}$ th tends to the value zero, $\frac{1}{512}$ th, $\frac{1}{1024}$ th, $\frac{1}{2048}$ th, ..., etc. The ultimate point of *Unmani* is reached when the *Manasa* is completely lost. Saint *Dnyaneshwar* describes such a state by the following words: 'The screen of the Mind upon which the picture of the World gets projected gets ruptured at that point'. It is the point of *Jeevan-mukti*.

Upadhi is the force that brings into the action the *Causative Principle* by manifesting the world. It is also known as the *Parinama-shakti*.

Upamana means analogy.

Upanishadas are a special class of Vedic religious texts which narrate the wisdom of the sages, imparting wisdom and insight into the nature of being and how to attain the Salvation.

Upasaka: The devotee, one who worships a deity

Upasana: The devotion, or worship.

Upasya: The entity or the individual God or Goddess of worship by a *Yogin* or a devotee.

Urdhwa-drishti: The centering of the vision upwards upon the *Shiv-netra* near the *Bhroomadhya*.

Urdhwa-moolam-adhah-shakham Ashwattha-prahuravyayam..... (15-1: Gita): *Dnyaneshwar* says that this world of phenomenon is so short-lived that it is destroyed in the time a fly takes to spread its wings.

Urdhwa-retasah: One who follows the *Path* of conservation of the *Veerya* is called a *Brahmacharin*. One who has successfully conserved and harvested his *Veerya* into *Ojasa* is called an *Urdhwa-retasah*. It means that his *Veerya* has assumed a unidirectional flow and conversion into *Ojasa*; and his *Veerya* does not fall down into the vagina even if he makes a coition with a woman. Instead, it travels back to its origin and then to the *Brahma-randhra* in the form of *Ojasa*.

Urdhwa-sahasrara: The golden lotus (1). This is in relation to one more 1000 petalled lotus, which at the other end of the *Sushumna*, below the *Mooladhara Chakra*, known as the *Adhah Sahasrara*.

Urdhwa Shakti: See *Shakti*, *Urdhwa*, *Madhya*, *Adhah*.

Vachas, four, transgression of: In this context, the four *Vachas* are the four *Padas* of 'OM', representing the *Sthoola*, the *Sookshma*, the *Karan* and the *Mahakarana Dehas* inhabited by the *Jeevatman*. Their transgression means going beyond these four states. These four correspond to the four states of the *Atman*, as given in the

Mandukya Upanishad. In short, going beyond the four *Vachas* means to attain the liberation from the phenomenal world.

Vacha-siddhi is a *siddhi*. Whatever the person who has it says always comes true. *Vada* means a dogma and a principle or a doctrine.

Vadin/s is the term referring to the adherent/s of a School or a doctrine.

Vagus is a nerve, extending from the brain stem to the abdomen, via various organs including the heart, the esophagus and lungs. It is a part of the involuntary nervous system.

Vaikuntha is the name of the abode of *Lord Vishnu* to which his devotees will attain. It is the place of residence of *Lord Shri Vishnu* and *His Avatars*. Similarly, the *Kailas* is the residence of *Lord Shiva*, the *Brahmaloka* that of *Lord Brahmadeva*. Their devotees after death are given residence in these respective places and their status depends upon the degree of their attainment, the grade of their *Bhakti*.

Vairagya means the rejection of all desires. It is an objective of all the *Sadhakas*.

Vaisheshikas: The followers of the *Vaisheshika* School

Vajreshwari is the goddess whom saint *Nityananda* worshipped after he came as a wandering monk from Karnataka state to *Maharashtra*. Her temple is located at a short distance from *Ganeshapuri* in the Thane district of *Maharashtra* state.

Vamacharis: The followers of the *Left-Hand Path* are known as *Vamacharis*. *Vama* means *Left*; also, a woman kept by a *Vamachari Sadhaka* to aid him in the *Sadhana* of the *Pancha-makaras* for coition. Usually they follow the practices of the *Tantra-shastra*. There are many secret practices amongst them which are abhorred by the *Vedic* followers. *Shrimat Adi Shankaracharya* had encountered the *Vamacharis* during his sojourn in India to counter the divergent streams of philosophy and worship. He had defeated them in debates over their ideologies.

Varakaris, Traditions: It is their tradition to go twice a year on the pilgrimage starting from *Alandi*. Their final destination is *Pandharpur*. They walk all the way a few hundred miles from their native places. There are usually a good number of women devotees who follow this tradition. They brave all odds like heavy rains and rustic roads. There is lack of accommodation, sanitation, lodging and boarding: and even drinking water at many places on the way. The said pilgrimages are taken in the months of *Ashadha* and *Kartika*, so as to reach at *Pandharpur* on the eleventh day of waxing moon.

Varna-mala is Sanskrit alphabet, comprising of sixteen vowels and 32 consonants.

Added to it the four '*H*'- (*ह*): The *Maha-prana*, a half consonant. '*LL*'- (*ळ*): The hard pallet consonant, the total becomes fifty. The remaining '*ksha*' and '*jna*' are just two letters made up by combining consonants and vowels. (*ॠ* = *Ksha*=*k+sh+a*; *jna*=*j+n+a*). It is therefore, customary to say that the *Varnamala* comprises of 52 letters. For application of the *Varna-mala* concept in the *Tantras*, refer to *Sir John Woodroffe's 'Garland of Letters' - Parts 1 and 2*.

Varnas, system: The four classes of society viz., *Brahmanas*, *Kshatriyas*, *Vaishyas* and *Shoodras* according to their professions are, broadly speaking, known as *Varnas* in the *Vedic* system of classification of its followers. There is also another classifying factor. The *Varnas* are classified based upon the mix of the three

Gunas in individuals. This classification starts with the *Brahman Varna*. It has individuals who have predominance of the *Sattva-guna*. The *Kshatriya Varna* has less of the *Sattva-guna* and more of the *Rajoguna*. The *Vaishya Varna* has more of the *Rajoguna* than the *Kshatriya*. Finally, there is the *Shoodra Varna*. It is supposed to have a mix of maximum of *Tamoguna* and the least of *Sattva-guna* amongst these four categories. The *Gita* has certain chapters which require a very good understanding of the *Varna* system and the *Trigunas* to follow their meaning.

Varnashrama-dharma: The duties and responsibilities that are prescribed by the *Shastras* and the *Smritis* to each person according to his *Varna* and *Ashrama*.

Vartikas: Some of Sage *Vyasa's Sootras* have been used by commentators to refute the books of the *Buddhist* doctrines, called the *Vartikas*.

Vasana-kosha literally means the *Kosha* (repository) of *Vasanas* (*desires*): The repository of desires. *Patanjali* says that the unfulfilled desires of all the past lifetimes, together with those of the present, are stored in the *Chitta*. The object of *Yoga* is to clear the *Chitta* of all the accumulated desires and not to generate further accumulation of desires by *Yogic* practices.

Vedanta means the body of texts and philosophies that forms literally the end portion of the *Vedas*; the philosophy derived from the *Vedic* texts, especially from the *Upanishadas*. It is also known as the *Uttara-mimamsa* to differentiate it from the *Poorva-mimamsa*, another school of the *Vedics*.

Vedantin means one who adheres to the *Vedas* and the *Vedanta* philosophy.

Veda-pratipadya means that the Principle is the centre of the *Vedas'* thoughts; literally, that which is proclaimed by the *Vedas*.

Vedha, Mahavedha: Technically, a *Vedha* means the *Yogic* action that aims at the arousal of the *Kundalini*. The *Mahavedha* is the action that not only arouses the *Kundalini* but it is made to enter the *Sushumna* with accomplishing all the attendant complex *Yogic* processes. After the *Deeksha* of the *Mahavedha* given by a competent *Guru*, the *Sadhaka* has to do nothing on his own. All the *Yogic* processes take place automatically on their own because the *Kundalini* itself guides him on the path and takes him to the pinnacle i.e. *Shiva-shakti-samarasya*. The attendant *Yoga* of the *Mahavedha Deeksha* is known as the *Mahayoga* in which the *Sadhaka* has to make no voluntary efforts to attain further progress.

Veerya literally means semen, strength, luster, heroism. Here it means the strength to see the *Ultimate Truth*; the luster of a Realized *Kevali Siddha*. *Veerya* literally means the semen. However, in *Yogic* parlance, it assumes a different perspective. The *Yogis* believe that the *Veerya* should not be expended in acts of coition, etc. there are *Hatha-Yogic* practices for conserving the *Veerya*. The conservation of the *Veerya* leads to a great store of *Creational* energy which can be harnessed for attaining the ultimate goal of *Yoga*, realization of the *Brahman*.

Vibhuti literally means a special persona. It means *Form, Avatara*, any of the *Gods* and *Goddesses*, etc. In the *Gita*, in the 10th chapter, *Lord Shri Krishna* enumerates many of his *Vibhutis*, special manifestations. In the context of *Patanjala Yoga Sootras*, *Vibhuti* means special powers, *Siddhis* that manifest as a result of *Yogi's* progress on the *Path of Yoga*.

Videha means after leaving the body upon death.

Videha-mukti means attainment of salvation upon death in contrast to *Jeevan-mukti*.

Vidhi means the *Vedic* rituals and duties that one has to perform.

Vidvat-sannyasa is the state of total renunciation attained, not necessarily with recourse to the *Sannyasa Ashrama*.

Vidya means the art and the science of something.

Vidya-guru is *Guru* who grants various miraculous powers, known as *Vidyas* upon a person. He is distinct from the *Guru* in *Adhyatmika* sense. *Adhyatmika* *guru* is the grantor of *Brahma-vidya*, the highest of all the various *Vidyas*.

Vihangama, Marga: It is derived from the Sanskrit word *Vihanga* which means a bird. *Vihangama* means birdlike. Just like a bird reaches its goal by flying straight at it, without traversing the land beneath, the *Sadhaka* literally flies to his goal without going through the intermediate stages.

Vihara means the conduct.

Vijnana is the science behind attaining the *Jnana*.

Vikara means change, mutation. *Prakriti* is in its *Avikrita* form when *Vikaras* i.e. its mutation into various *Tattwas* has not taken place in it. When the *Vikaras* like *Manasa, Mahabhootas*, etc. set into it, it is said to be in the *Vikrita* form.

Vikaras: *Manasa, Mahabhootas*, etc.

Vikari means changeable. *Avikari* is opposite of *Vikari*, unchangeable.

Vikarma is the *Karma* that the *Shrutis* forbid one from doing.

Vikrita: *Avikrita* means without a change, in the original form. *Vikrita* is its antonym.

Vimarsha, Visarga: These are *Yogic* philosophic terms for the expanse of the *Universe* arising out of the *Light* of the *Atman* or the *Brahman*. *Gita* calls it '*Karma*' in the eighth chapter (8-1 to 4) while replying to *Arjuna's* famous seven questions. '*... bhootabhavodbhavakaro visargah karmasajnitah*'; (*Gita*, 8-3).

Vishnu, Lord, and the *Ganga*: The allegory of holding the *Bhakta* upon his head like a crown in *Dnyaneshwari* is to *Lord Shri Vishnu* and *Lord Shiva*. The sacred river *Ganges* is deemed to be flowing out of the big toe of *Lord Vishnu's* foot. Everyone takes that water for all sacred and religious purposes. The mythological story says that *King Bhagiratha* wanted to bathe the ashes of his ancestors into its waters to free them of all their sins. But the *Ganges* was, at that time, a river of the *Heavens*. After the *Ganges* agreed to flow down from there to the earth, the question arose as to who will sustain the enormous force of her fall from the *Heavens*. *Lord Shiva* agreed to sustain it upon *His* head and it came to be so. *He* is regarded as the most ardent *Jnanin Bhakta* of *Lord Vishnu* who is placed at the crown of the latter's head, in the form of a *Shiva-linga*. *He* is quoted often as the best example of the humblest *Bhakta* of *Vishnu* that in spite of *Lord Vishnu* holding *Him* upon *His* head, *he* still holds the sacred *Ganges* flowing from *Shri Vishnu's* foot, a lowly place, so to think, upon *His* head.

Vishnu-granthi: See *Granthi*.

Vishnu-teertha, Swami, was a great exponent of *Vedic* and *Shaktipata* literature. His many commentaries, including that on the *Saundarya-lahari* of *Adi Shri Shankaracharya*, are famous and most scholarly; and are replete with the *Yogic* insight he fortunately had as a *Yogin* of great merit. *He* was a highly educated

person, having a degree in Law. In his earlier householder way of life, he was a practicing lawyer. He took *Sannyasa* and became a disciple of *Swami Lokanatha-teertha* who revived the tradition of *Shaktipata* in modern India.

Vishvamitra was a great *Vedic Rishi*, the seer of the most important *Gayatri mantra*. He was a renounced *Brahmarshi*. However, on his way to becoming the great *Brahmarshi* that he was, he had failed miserably to the lure of *Menaka*, the celestial nymph, sent by the jealous King of Gods, *Indra*, to waylay *Vishvamitra* from his penance and ultimate glory. He was a great sage, the seer of the most sacred *Gayatri Mantra*. The story goes that by undertaking severe penance, he was aspiring to become a *Brahma-rishi*, the highest achievement amongst the *Rishis*. When his objective was almost at hand, the King of Gods, *Indra*, fearing that *Vishvamitra* may snatch away his throne because of the power of his penance, sent the *Apsara* (the celestial courtesan, a nymph) *Menaka* to lure him and sway him away from his penance so that his throne would be saved. He succeeded in this ploy and *Vishvamitra* lost control of his mind and fell to *Indra's* machinations. He lost his goal and as a result he had to undertake the severe penance once again when he succeeded in his efforts.

Vishva-roopa-darshana: After listening to the narration in the 10th *Gita* chapter about the Lord's omnipresence in the universe, *Arjuna* requested *Shri Krishna* to show him those forms. As a token, *Lord Shri Krishna* had shown him a vision of His many forms. *Vishva-roopa-darshana* means that vision shown by *Shri Krishna* to *Arjuna* of the infinitude of his names and forms, filling up the universe and beyond.

Vishwatman: The *Atman* that pervades the entire universe, the *Vishva*. The *Vishwatman* is distinct from the *Atman* and the *Paramatman*.

Visoba Khechara: He was a fastidious *Brahmin* from *Alandi* who was foremost in ostracizing and social boycott of Saint *Dnyaneshwar's* parents. After they left *Alandi*, deserting their young children at *Alandi*, *Visoba* was like the proverbial villain who used to take pleasure in harassing the destitute children, inflicting miseries and hardship upon them. Once he incited a potter not to give his wares to them for cooking. He followed *Muktabai*, Saint *Dnyaneshwar's* younger sister, to their hut to see how the children would go hungry for want of cooked food. At that time, it is said that Saint *Dnyaneshwar* ignited the *Jatharagni* (literally the 'Fire' of the stomach which digests food) and his back became red-hot. *Muktabai* cooked food upon its heat. This was a kind of a *Yoga-siddhi* that was exhibited by Saint *Dnyaneshwar* to teach *Visoba* a final lesson. On witnessing that miracle, *Visoba* realized that the children he thought of as helpless and destitute were actually great *Yogis*. He repented for his misdeeds and prostrated before Saint *Dnyaneshwar*, begging to be pardoned. Saint *Dnyaneshwar* asked him to get lost. The exact words in *Marathi* used by him meant *Khechara*, go into the *Chidakasha*. Since then *Visoba* became his devotee and disciple. He was the *Guru* of Saint *Namadeva*.

Vichara-anugata Samprajnata Samadhi: When the object of the *Samadhi* is abstract, it is called the *Vichara-anugata Samprajnata Samadhi*.

Vitarka-anugata Samprajnata Samadhi: When the object of the *Samadhi* is gross like an idol, etc. the *Samadhi* is referred to as *Vitarka-anugata Samprajnata Samadhi*.

Vitthala, Vitthal, Vithal, Lord: He is the most popular god from Maharashtra, Andhra and Karnataka states of India. *Rukmini* is *His* divine consort. Their famous temple is at Pandharpur in Sholapur District.

Vivarta literally means a *vortex*. The *Jeevatman* sees the universe and its workings as if his senses were deluded like those of a person trapped in a vortex.

Viveka means discrimination.

Viveka-khyati means the doubtless knowledge that the *Chitta* and its *Vrittis* (working of the *Chitta*) are totally different from the *Drashta*.

Vivekananda, Swami, was the foremost amongst all the disciples of *Shri Ramakrishna Paramahansa*. The famous *Shri Ramakrishna Mission* of India and of international fame is their legacy left to the Indian nation. They were followers of *Adwaita Vedanta*, in principle. *Yoga* was the main *Path* taken by *Swami Vivekananda* to attain *Jnana*. The Mission has been one of the central pillars of Indian *Vedantic* movement of the day. They have many branches in India and abroad. *Swami Vivekananda* is most famous for his maiden debut at the World Religions Conference held at Chicago, USA, in the late nineteenth century. He captivated the large audience by his opening lines as ‘My American Brothers and Sisters’. He received a standing ovation from the crowd.

Vodhiyana, Odiyana, Bandha: The *Bandha* applied to the region of the navel. It attains the mixing of the *Prana* and the *Apana* in the *Manipura chakra* that is a step in the direction of the rise of the *Kundalini* and making its entry possible into the *Sushumna* end at the *Mooladhara Chakra*.

Vritti: The natural tendency of the *Chitta* to wander from one desire to another. The desires arise in the *Chitta* due to *Samskaras* of previous and present births. They are taken up by the mind (*Manasa*) to work upon their fulfilment. The *Buddhi* (intellect) decides the ways to fulfil the desires and the good and bad about it. All this play works on the basis of the *Ahankara* that is the root cause of mundane existence. The foursome of *Manasa, Buddhi, Chitta* and *Ahankara* is known as the *Antahkarana-chatushtya*. Every method of *Yoga*, in one way or the other, tries to work on it to attain its objective. In *Kundalini Yoga*, the objective is to dissolve the *Antahkarana-chatushtya* into the *Primal Cause* of them all, by the process called *Laya*.

Vyakta and *Avyakta* refer respectively to the manifested and the non-manifested forms of the *Parama Tattwa*.

Vyakta means manifest, *tangible* in form and action.

Vyaktopasana means the worship of the *Vyakta*.

Vyasa was a great sage of ancient India. He is credited with super intellect, understanding and vast knowledge. He composed the epic *Mahabharata* and many other religious texts.

Vyashti: The Limited, The Finite, the world, the *Pinda*, the individual

Yajna: Broadly speaking, *Yajna* refers to the *Vedic* practice of offering sacrifices to the Gods.

Yajnic: Pertaining to *Yajnas*

Yajnopavita is the sacred thread which a *Brahmin* starts wearing from the time of his *Upanayanam* which is the equivalent of initiation into the *Vedic* tradition, seeking the attainment to *Brahman*. Other *Varnas* viz., *Kshatriya* and *Vaishya* are also permitted to undergo the *Upanayanam* initiation. *Upanayanam* literally means ‘opening of the third eye’ i.e. the *Divine* eye, also called the *Prajna-chakshu*.

Yallamma is a mother goddess of the south India. Her temple is located in Karnataka state. She is regarded as one of the Goddesses like *Renuka* of Mahur, mother of *Parashurama*, *Mahalakshmi* of Kolhapur, *Tulaja-bhavani* of Tulajapur and *Ekavira* of Konkan; all are the forms of *Devi Bhavani*.

Yama and *Niyama* are behavioural practices aimed at disciplining the body and the mind of the *Yoga* student to make them suitable for undertaking advanced *Yoga* practices like *Pranayama*, etc.

Yoga path, Sahasra-dal-padma (1) to (2): The path from the *Sahasra-dal-padma (1) to (2)* is indeed very short, dimension-wise. All these points, with those in between, are located at a very minute point of the *Murdhni-sthana*: just a space the size of a small ant’s eye, figuratively speaking. Truly speaking, there are no physical dimensions or distances in the *chakra-Nadi* system at this point. The ethereal-like matter that the *Nadis* and the *Chakras* are made of is beyond physical or physiological measurements. When speaking about a point in the *Brahma-randhra complex*, there is just a little separation, which cannot be distinguished by many *Yogis*. Only the most diligent and fortunate *Yogis* can distinguish between all these points ranging from the *Golden Lotus (1)* to the *Golden Lotus (2)*. The *Brahma-randhra* itself is known to the *Yogis* to be a space equivalent to the dimension of the eye of an ant. That is why the *Yogis* differ in the number, designations, nomenclature and the relative position of the *Chakras* located in close vicinity of the *Brahma-randhra*.

Yoga-bala means the highest proficiency in *Yogic* practice.

Yoga-bhrashta is one who had swayed from the path of the *Yoga* practice, due to some reason or the other and had not brought the *Yoga* to fruition or who died before completing the *Yoga* attainment. Lord *Shri Krishna* says in *Gita* that a *Yoga-bhrashta* will definitely find the *Path* again in his next birth and complete the *Yoga* process, even if it may take him many lifetimes. (Refer *Gita* chapter 6-37 to 45).

Yoga-chakras are subtle ethereal-like centers in the *Yogic body* which are activated by the *Pranas*.

Yoga-nadis are subtle ethereal-like channels through which the *Pranas* flow in the subtle body.

Yoga-vidya means the *Vidya* concerning *Yoga*.

Yogantaranga: The inner core, *Dharana-Dhyana* and *Samadhi*, of the eightfold path of *Yoga* (which is also called the *Patanjala* or *Ashtanga Yoga*)

Yoga-yukta: Here it means a *Yogin* is *Yukta* i.e. whose *Chitta* has become united with the *Paramatman*.

Yogeshwari Devi is the reigning deity of the *Shakti-peetha* at *Ambejogai* in *Maharashtra* state, India.

Yoni: Literally, a woman's reproductive organ; figuratively 'Womb'; it also means species. There are 8.4 million *Yonis* (species) through which the *Jeeva* gets to be born before it gets the human birth. The *Yonis* are subdivided as per the preponderance of the *Guna* they exhibit into 1. *Sattvayoni*, 2. *Rajoyoni* and 3. *Tamoyoni*.

Yuktahara viharasya....(6-7, Gita): *Dnyanadeva* says that all the actions, eating food, sleeping and remaining awake, walking, etc. should be regulated precisely with tact so that the senses would not revolt against the restrictions imposed upon them.

Yukti: Method, practice, secret of doing or achieving something, wisdom. Here *Yoga-yukti* means the secret and practice for attaining perfection in *Yoga*.

DEAR READER

If you have reached this page, it means that you must have found my book interesting. I write on the *Yoga of Gita*. It is based on what I have learnt from saint *Dnyaneshwar's* commentary on the *Shrimad- Bhagvad-Gita*.

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I take leave, with your kind permission with these words, to allow you to delve into the further books proper. I thank you once again for your kind patronage.

Vibhakar Lele
[Swami Yogeshwarananda]
Author



END NOTES

¹ 'Rajavidya Rajaguhyam'; (9-2, Gita).

² 'Dharmakshetre kurukshetre samaveta yuyutsavah, mamakah pandavashchaiva kimkurvata sanjaya'; (1-1, Gita).

³ 'Drishtva tu pandavaneekam';, yudhamanyushcha ...maharathah'; (1-2 to 6, Gita).

⁴ 'Asmakam tu vishishtha ye'; Paryaptam ...bhimabhirakshitam'; (1-7 to 10, Gita).

⁵ 'Ayaneshu cha sarveshu, ... bhavantah sarva eva hi'; (1-11, Gita).

⁶ 'Tasya sanjanayanharsham, sa shabdastumulobhavat'; (1-12 and 13, Gita).

⁷ 'Tatah shvairhayairyuktai mahati syandane sthitau, madhavah pandavashchaiva divyau shankhau pradadhmauh'; to '.... shankhandadhmau prithak prithak'; (1-14 to 18, Gita).

⁸ 'Sa ghosho dhartarashtranam hridayani vyadarayat, nabhashcha prithivim chaiva tumulo vyanunadayan'; (1-19, Gita).

⁹ 'Atha vyavasthinadrishtva'; to '... yuddhe priyachikirshavah'; (1-20 to 23, Gita).

¹⁰ 'Evamukto hrishikesha'; and ' uvacha partha pashyaitan'; (1-24 and 25, Gita).

¹¹ 'Tatra pashyatsthitanpartha'; ' , ... vishidannidamabravit.... samupasthitam'; bhrmativa cha me manah'; (1-26 to 30, Gita).

¹² 'Nimittani cha pashyami'; to ' ... Dhanani cha'; (1-31 to 33, Gita).

¹³ 'Acharyah pitarah'; to '.... shokasamvignamanasah'; (1-34 to 47, Gita).

¹⁴ 'Tam tatha kripayavishtamashrupoornakulekshanam,'; ' ... makirtikaramarjuna'; and 'Klaibyam ma sma, ... tyaktvottisthta parantapa'; (2-1, 2 and 3, Gita).

¹⁵ 'Katham bhishmamaham sankhye'; to ' ... pramukhe dhartarastrah'; (2-4 to 6, Gita).

¹⁶ 'Karpaanyadoshopahatasvabhavah, prichchhami tvam dharmasammoodhachetah, yachchhreyasam syannishchitam broohi tanme, shishyasteham shadhi mam tvam prapannam'; and 'Na hi prapashyami, chadhipatyam'; ' , Na yotsya iti govindamuktva tooshnim babhoova ha'; (2-7, 8 and 9, Gita).

¹⁷ 'Tamuvacha hrishikesha prahasanniva bharata, senayorubhayormadhye vishidantamidam vachah'; (2-10, Gita).

¹⁸ 'Ashochyananvashochastvam prajnavadaamshcha bhashyase. Gatasonagatasoonshcha nanushochanti panditah'; (2-11, Gita).

¹⁹ 'Drishtva tu pandavaneekam'; to ' Na yotsya iti govindamuktva tooshnim babhoova ha'; (1-2 to 2-9, Gita)..

²⁰ Inner Secrets of Rajayoga

- ²¹ 'Atha chettvamimam dharmyam ...'; (2-33); 'Karmanyevadhikaraste'; (2-47); and 'Kuru karmaiva tasmattvam'; (4-15) (Gita).
- ²² 'Tatah svadharmam cha kirtim cha hitva papamavapsyasi'; (2-33, Gita).
- ²³ 'Ashochyananvashochastvam'; to 'Svadharmamapi chaveshya'; (2-10 to 31, Gita).
- ²⁴ 'Esha te bhihita sankhye buddhiryoge tvimam shrunu, ...'; (2-39, Gita).
- ²⁵ 'Lokesmindvididha nishththa pura prokta mayanagha, jnanayogena sankhyanam karmayogena yoginam'; (3-3, Gita).
- ²⁶ 'Etameva pravrajino lokamichchhanto brahmanah pravrajanti'; (4-4-22, Brihadaranyaka Upanishad).
- ²⁷ 'Kurvannapi na lipyate'; (5-7); 'Na karoti na lipyate'; (13-31) (Gita).
- ²⁸ 'Yoga of Gita Expounded by Saint Dnyaneshwar' – this series of five books: 1. **Autobiography Of A Natha Siddha Yogin [Travails Of A Mystique]**; 2. **Inner Secrets Of Rajayoga - Saint Dnyaneshwar On Kundalini Yoga Practice [Methods And Processes]**; 3. **Ishwara And Worship [Upasana] - Central Theme Of Gita**; 4. **Rajayoga Of Gita - Kundalini [Karma-Jnana-Bhakti-Dhyana]**; & 5. **Rajayoga Consummation [Kundalini] - Karma-Jnana-Bhakti -Dhyana**.
- ²⁹ 'Na tvevham'; to '... somritatwaya kalpate'; (2-12 to 15, Gita).
- ³⁰ 'Nasato vidyate bhavo nabhavo vidyate satah, ubhayorapi drishtontastvanayostattvadarshibhih'; (2-16, Gita).
- ³¹ 'Avinashi tu tadviddhi yena sarvamidam tatam, vinashamavyayasyasya na kashchitkartumarhati'; (2-17, Gita).
- ³² 'Antavanta ime deha nityasyokta sharirinah, anashinoprameyasya tasmadyuddhyasva bharat'; and 'Ya enam vetti hantaram yashchainam manyate hatam, ubhau tau na vijanito nayam hanti na hanyate'; (2-18 and 19, Gita).
- ³³ 'Na jayate mriyate va kadachinnayam bhavita va na bhooyah, ajo nityam shashvatoyam purano na hanyate hanyamane sharire'; (2-20, Gita).
- ³⁴ 'Vedavinashinam nityam yenamajamavyayam, kathah sa purushah partha kam ghatayati hanti kam'; (2-21, Gita).
- ³⁵ 'Vasamsi jeernani yatha vihaya, navani grihnati naroparani, tatha sharirani vihaya jeernanyanyani samyati navani dehi'; and 'Achchhedyoyamadahyoyamakledyoshoshya eva cha, nityah sarvagatam sthanurachaloyam sanataana'; (2-22 and 23, Gita).
- ³⁶ 'Nainam chhindanti shastrani nainam dahati paavakah, na chainam kledayantyapo na shoshayati marutah'; (2-23, Gita).
- ³⁷ 'Avyaktoyamachintyoyamavikaryoyamuchyate, tasmadevam viditvenam nanushochitumarhasi'; (2-25, Gita).
- ³⁸ 'Atha chainam nityajatam nityam va manyase mritam, tathapi tvam mahabaho naivam shochitumarhasi'; 'Jatasya hi dhrivo Mrityurdhrivam janma mritasya cha, tasmadapariharyerthe na tvam shochitumarhasi'; and 'Avyaktadini bhootani vyaktamadhyani bhadata, avyaktanidhananyeva tatra ka paridevana'; (2-26 to 28, Gita).

³⁹ 'Ashcharyavatpashyati kashchidenamashcharyavadvadati tathaiva chanyah, ashcharyavachchainyanyah shrunoti, shrutvapyenam veda na chaiva kashchit'; (2-29, Gita).

⁴⁰ 'Dehi nityamavadhyoyam dehe sarvasya bharata, tasmatsarvani bhootani na tvam shochitumarhasi'; (2-30, Gita).

⁴¹ 'Svadharmamapi chavekshya na vikampitumarhasi, dharmyadi yuddhhachchhreyonyatkshatriyasya na vidyate'; (2-31, Gita).

⁴² 'Yaddrichchhaya chopapannam svargadvaramapavritam, sukhinah kshatriyah partha labhante yuddhamidrisham'; (2-32, Gita).

⁴³ 'Atha chetvamimam sangramam na karishyasi, tatah svadharmam cha keertim cha hitva papamavapsyasi'; 'Akeertim chapi bhootani kathayishyanti tevyayam, sambhavitasya chakeertirmaranadatirichyate'; 'Bhayadranaduparatam mamsyante tvam maharathah, yesham cha tvam bahumato bhootva yasyasi laghavam'; and 'Avachyavadamshcha bahunvadishyanti tavahitah, nindantastava samarthyam tato duhkhataram nu kim'; (2-33 to 36, Gita).

⁴⁴ 'Hato va prapsyasi svargam jitva va bhokshyase mahim, tasmaduttishttha kaunteya yuddhaya kritanishchayah'; and 'Sukhaduhkhe same kritva labhalabhau jayajayau, tato yuddhaya yujyasva naivam papamavapsyasi'; (2-37 and 38, Gita).

⁴⁵ 'Esha tebhihita sankhye buddhiryoge tvimam shrunu, buddhya yukto yaya partha karmabandhaam prahasyasi' (2-39, Gita).

⁴⁶ 'Nehabhikramanashosti pratyavayo na vidyate, svalpamapyasya dharmasya trayate mahato bhayat'; (2-40, Gita).

⁴⁷ 'Svadharmamapi chavekshya ...'; (2-31, etc. Gita).

⁴⁸ 'Jnanayogena sankhyanam karmayogena yoginam'; (3-3, Gita).

⁴⁹ 'Vyavasayatmika buddhirekeh kurunandana, bahushakha hyanantashcha buddhayovyavasayinam'; (2-40, Gita).

⁵⁰ 'Yamimam pushpitam vacham pravadyantavipashchitah, vedavadaratah partha nanyadastiti vadinah'; (2-42, Gita).

⁵¹ 'Kamatmanah svargapara janmakarmafalapradam, kriyavisheshabahulam bhogaishwaryagatimpratim'; (2-43, Gita).

⁵² 'Bhogaishwaryaprasaktanam tayapahritachetasam, vyavasayatmika buddhih samadhau na vidhiyate'; (2-44, Gita).

⁵³ 'Traigunyavishaya veda nistraigunyo bhavarjuna, nirdvandvo nityasattvastho niryogakshema atmavan'; (2-45, Gita).

⁵⁴ 'Yavanartha udapaane sarvatah samplutodake, tavansarveshu vedeshu brahmanasya vijanatah'; (2-46, Gita).

⁵⁵ 'Karmanyevadhikaraste ma faleshu kadachana, ma karmafalaheturbhoooh ma te sngotsva karmani'; (2-67, Gita).

⁵⁶ 'Yogasthah kuru karmani sangam tyaktva dhananjaya, siddhasiddhyoh samo bhootva samatvam yoga uchyaate'; (2-48, Gita).

⁵⁷ 'Doorena hyavaram karma buddhiyogaddhananjaya, buddhau sharanamanvichchha kripanah falahetavaah'; (2-49, Gita).

- ⁵⁸ 'Buddhiyukto jahateeha ubhe sukritdushkrite, tasmadyogaya yujyasva yogah karmasu kaushalam'; (2-50, Gita).
- ⁵⁹ 'Karmajam buddhiyukta hi falam tyaktva maneeshinah, janmabandhavinirmuktah padam gachchhantyanamayam'; (2-51, Gita).
- ⁶⁰ 'Yada te mohakalilam buddhirvyatitarishyati, tada gantasi nirvedam shrotavyasya shrutasya cha'; (2-52, Gita).
- ⁶¹ 'Shrutivipratipanna te yada sthasyati nishchala, samadhavachala buddhistada yogamavapsyasi'; (2-53, Gita).
- ⁶² 'Anekajanmasamsiddhostato yati param gatim'; (6-45, Gita).
- ⁶³ 'Vasudevah sarvamiti'; (7-19, Gita).
- ⁶⁴ 'Atha yoganushasanam'; (1-1, Pys).
- ⁶⁵ 'Yogashchittavrittinirodhah'; (1-2, Pys).
- ⁶⁶ 'Tada drashtuh swaroopevasthanam'; (1-3, Pys).
- ⁶⁷ 'Tatraikagram manah kritva yatachittendriyakriyah'; (6-12, Gita).
- ⁶⁸ 'Yatroparamate chittam niruddham yogasevaya, yatra chaivatmanatmanam pashyannatmani tushyati'; (6-20, Gita).
- ⁶⁹ 'Vrittisaruipyamitaratra'; (1-4, Pys).
- ⁷⁰ 'Vritayah panchatayyah klishtaklishtah'; and 'Pramanaviparyayavikalpanidrasmritayah'; (1-5 and 6, Pys).
- ⁷¹ 'Sukhasangena baghnati jnanasangena chanagha'; (14-6, Gita).
- ⁷² 'Pratyakshanumanagamah pramanani'; (1-7, Pys).
- ⁷³ 'Viparyayo mithyajnanamatadroopapratistham' (1-8, Pys).
- ⁷⁴ 'Shabdajnananupati vastushoonyo vikalpah'; (1-9, Pys).
- ⁷⁵ 'Abhavapratyayavalambana vrittirnidra'; (1-10, Pys).
- ⁷⁶ 'Anubhootavishayasampramoshah smritih'; (1-11, Pys).
- ⁷⁷ 'Abhyasavairagyabhyam tannirodhah'; (1-12, Pys).
- ⁷⁸ 'Tatra sthitau yatnobhyasah'; and 'Sa tu deerghakalanairantarosevito driddhabhoomih'; (1-13 and 14, Pys).
- ⁷⁹ 'Tam vidyad duhkhasamyogaviyogam yogasanjnitam'; and 'Sa nishchayena yokyavyo yogo nirvinnachetasa' (6-23, Gita).
- ⁸⁰ 'Sankalpaprabhavankamanstyaktva sarvanasheshatah, manasaivendriyagramam viniyama samantatah'; 'Shanaih shanairupamedbuddhya dhritigrihitaya, Atmasamstham manah kritva na kinchidapi chintayet'; and 'Yato yato nishcharati manashchanchalamasthiram, tatastato niyamyetadatmanyaiva vasham nayet'; (6-24 to 26, Gita).
- ⁸¹ 'Tada drashtuh swaroopevasthanam' (1-3, Pys).
- ⁸² 'Yatro paramate chittam niruddham yogasevaya, yatra chaivatmanatmanam pashyannatmani tushyati'; (6-20, Gita).
- ⁸³ 'Sthitaprajnasya ka bhasha samadhistasya keshava, sthitadhih kim prabhasheta kimasita vrajet kim'; (2-54, Gita).
- ⁸⁴ 'Prajahati yada kamansarvanpartha manogatan, atmanyevatmana tushtah sthitaprajnastadochyate'; and 'Duhkhashvanudvignamanah sukheshu

vigatasprihah, veetaragabhayakrodhah sthitadheermuniruchyate'; (2-55 and 56, Gita).

⁸⁵ *'Yah sarvatranabhisnehastattatprapya shubhashubham, nabhinandanti na dveshti tasya prajna pratisthita*'; *'Yada samharate chayam koormonganeeva sarvashah, indriyaneendriyarthebhyastasya prajna pratisthita*'; and *'Vishaya vinivartante niraharasya dehinah, rasavarjam rasopyasya param drishtva nivartate*'; (2-57, 58 and 59, Gita).

⁸⁶ *'Yatato hyapi kaunteya purushasya vipashchitah, indriyani pramatheeni haranti prasabham manah*'; (2-60, Gita).

⁸⁷ *'Tani sarvani samyamy yukta asit matparah, vashe hi yasyendriyani tasya prajna pratisthita*'; (2-61, Gita).

⁸⁸ *'Dhyayate vishayanpumsah sangateshupajayate, sangatsanjayate kamah kamatkrodhobhijayate*'; and *'Krodhatbhavati sammohah sammohatsmritivibhramah, smritibhramshatbuddhinasho buddhinashatpranashyati*'; (2-62 and 63, Gita).

⁸⁹ *'Ragadveshaviyuktaistu vishayanindriyaishcharan, atmavashyairvidheyatma prasadamadhigachchhati*'; and *'Prasade sarvaduikhhanam hanirasyopajayate, prasannachetaso hyashu buddhih paryavatishtate*'; (22-64 and 65, Gita).

⁹⁰ *'Nasti buddhirayuktasya na chayuktasya bhavana, na chabhayatah shantirashantasya kutah sukhah*'; and *'Indriyanam hi charatam yanmanonuvidhiyate, tadasya harati prajnam vayurnavamivambhasi*'; (2-66 and 67, Gita).

⁹¹ *'Tasmadyasya mahabaho nigrihitani sarvashah, indriyanindriyarthebhyastasya prajna pratisthita*'; (2-68, Gita).

⁹² *'Ya Nisha sarvabhootanam tasyam jagarti samyami, yasyam jagriti bhootani sa nisha pashyato muneh*'; (2-69, Gita).

⁹³ *'Apooryamanamachalapratishtam samudramapah pravishanti yadvaat, tadvatkama yam pravishanti sarve sa shantimapnoti na kamakami*' (2-70, Gita).

⁹⁴ *'Vihaya kamanyah sarvanpumanshcharati nihsprisah, nirmamo nirahankarah sa shantimadhigachchhati*'; (2-71, Gita).

⁹⁵ *'Esha brahmi sthitih partha nainam prapya vimuhyati, sthitvasyamantakalepi brahmanirvanamrichchhati*'; (22-72, Gita).

⁹⁶ *'Jyayasi chetkarmanaste mata buddhirjanardana, tatkim karmani ghore mam niyojayasi keshava*'; (3-1, Gita).

⁹⁷ *'Vyamishreneva vakyena buddhim mohayasiva me, tadekam vada nishchityam yena shreyohamapnuyam*'; (3-2, Gita).

⁹⁸ *'Om narayanah parovyaktadandamavyaktasambhavam, andasyantastvime lokah saptadvipa cha medini*'; (G.B. = Gita-bhashya).

⁹⁹ *'Brahmanyadhaya karmani*'; (5-10 and 11, etc. Gita).

¹⁰⁰ *obiter dicta*: A legal lexicon for random observations in a judgement, not central, but peripheral to it.

¹⁰¹ *'Lokesmindvidha nishttha puraprokta mayanagha, jnanayogena sankhyanam karmayogena yoginam*'; (3-3, Gita).

¹⁰² 'Na karmanamanarambhannaishkarmyam purushoshnute, na cha sannyasanadeva siddhim samadhigachchhati'; (3-4, Gita).

¹⁰³ 'Na hi kashchitkshanamapi jatu tisthtatyakarmakrit, karyate hyavashah kaarma sarvah prakritijairgunah'; and 'Karmendriyani samyamyā ya aste manasasmāran indriyarthānvimoodhatma mithyacharah sa uchyate'; (3-5 and 6, Gita).

¹⁰⁴ 'Yastvindriyani manasa niyamyarabhaterjuna, karmendriyāih karmayogamasaktah sa vishishyate'; (3-7, Gita).

¹⁰⁵ 'Yadyadacharaati shreshthastattadevetaro janah, sa yatpramanam kurute lokastadanuvartate'; and 'Na me parthasti kartavyam trishu lokeshu kinchana, nanavaptamavaptavyam varta eva cha karmani'; and 'Yadi hyayam na varteyam jatu karmanyatandritah, mama vartmanuvartante manushyah partha sarvashah'; (3-21, 22 and 23, Gita).

¹⁰⁶ 'Utseedurime loka na kuryam karma chedaham, sankarasya cha karta syamupahanya imah prajah'; (3-24, Gita).

¹⁰⁷ 'Vyutthayat bhikshacharyam charanti'; (3-5-1, Brihadaranyaka Upanishad).

¹⁰⁸ 'Tasmat sannyasamesham tapasamatiriktamahuh, (2-79, Narayana Upanishad).

¹⁰⁹ 'Nyasa evatyachareta'.

¹¹⁰ 'Iti na karmāna na prajāya na dhanena na tyagenaikemritatvamanashuh'; (Narayana Upanishad).

¹¹¹ 'Sarva karmani manasa sannyasya'; (5-13, Gita).

¹¹² 'Prakriteh kriyamanani gunaih karmani sarvashah, ahankaravimoodhatma kartahamiti manyate'; (3-27, Gita).

¹¹³ 'Tattwavittu mahabaho gunakarmavibhagayoh, guna guneshu vartante iti matva na sajjate'; (3-28, Gita).

¹¹⁴ 'Prakritergunasammoodhah sajjante gunakarmasu, tankritsnavido mandankritsnavinna vichalayet'; (3-29, Gita).

¹¹⁵ 'Mayi sarvani karmani sannyasyadhyatmachetasa, nirashirnirmamo bhootva yuddhyasva vigatajvarah'; (3-30, Gita).

¹¹⁶ 'Ye me matamidam nityamanutishtthanti manavah, shraddhavananasooyanto muchyate tepi karmabhih'; (3-31, Gita).

¹¹⁷ 'Ye tvetadabhyasooyanto nanutishtthanti me matam, sarvajnanavimoodhanstanviddhi nashtanachetasah'; (3-32, Gita).

¹¹⁸ 'Sadrisham cheshtate svasyah prakriterjnanavanapi, prakritim yanti bhootani nigradah kim karishyati'; and 'Indriyasyendriyasyarthe ragadveshau vyavasthitau, tayorna vashamagachchhettau hyasya paripanthinau'; (3-33 and 34, Gita).

¹¹⁹ 'Shreyansvadharmo vigunah paradharmatsvanushtthatat, svadharma nidhanam shreyah paradharmo bhayavahah'; (3-35, Gita).

¹²⁰ Dny, Ovis (6-152 to 156).

- ¹²¹ *'Imam vivasvate yogam proktavanahamavyayam, vivasvanmanave praha manurikshvakavebravit'; and 'Evam paramparapraptamimam rajarshayo viduh, sa kaleneha mahata yogo nashtah parantapa'; (4-1 and 2, Gita).*
- ¹²² *'Sa evayam maya tедыa yogah prokta puratanah, bhaktosi me sakha cheti rahasyam hyetaduttamam'; (4-3, Gita).*
- ¹²³ *'Aparam bhavato Janma param janma vivasvata, kathametadvijaniyam tvamadau proktavaniti'; (4-4, Gita).*
- ¹²⁴ *'Yada yada hi dharmasya glanirbhavati bharata, abhyutthanamadharmasya tadatmanam srijamyaham'; (4-7, Gita, etc.).*
- ¹²⁵ *'Veetaragabhayakrodha manmaya mamupashritah, bahavo jnanatapasas poota madbhavamagatah'; and 'Ye yatha mam prapadyante, tamstathaiva bhajamyaham, mama vartmanuvartante manushyah partha sarvashah'; (4-10 and 11, Gita).*
- ¹²⁶ *'Kankshantah karmanam siddhim yajanta iha devatah, kshipram hi manushe loke siddhirbhavati karmaja'; (4-12, Gita).*
- ¹²⁷ *'Chaturvanyam maya srishtam gunakarmavibhagashah, tasya kartaramapi mam viddhyakartaramavyayam'; and 'Na mam karmani limpanti na me karma fale spriha, iti mam yobhijanati karmabhirna sa badhyate'; (4-13, Gita).*
- ¹²⁸ *'Evam jnatva kritam karma poorvairapi mumukshubhih, kuru karmaiva tasmattvam poorvaih poorvataram kritam'; (4-15, Gita).*
- ¹²⁹ *'Kim karma kimamarketi kavayopyatra mohitah, tatte karma pravakshyami yajnatva mokshyaseshubhat'; (4-16, Gita).*
- ¹³⁰ *'Karmano hyapi boddhavyam boddhavyam cha vikarmanah, akarmanashcha boddhavyam gahanah karmano gatih'; (4-17, Gita).*
- ¹³¹ *'Karmanyakarma hya pashyedakarmani cha karma yah, sa buddhimanmanushyeshu sa yuktah kritsnakarmakrit'; (4-18, Gita).*
- ¹³² *'Bhootabhavadbhaavakaro visargah karmasajnitah'; (8-3, Gita).*
- ¹³³ *Dny, Ovis (8-28 and 29).*
- ¹³⁴ *'Sarvatah panipadam tatsarvatokshishiromukham, sarvatah shrutimalloke sarvamavritya tisthathi'; (13-13, Gita).*
- ¹³⁵ *'Yasya sarve samarambhah kamasankalpavarjitah, jnanagnidagdha karmanam tamahuh panditam budhah'; (4-19, Gita).*
- ¹³⁶ *'Tyaktva karma falasangam nityatripto nirashrayah, karmanyabhipravritttopi naiva kinchitkaroti sah'; (4-20, Gita).*
- ¹³⁷ *'Nirashcheryatachittatma tyaktasarpaparigraha, shariram kevalam karma kurvannapnoti kilbisham'; (4-21, Gita).*
- ¹³⁸ *'Yadrichchhalabhasantushto dvandvateeto vimatsarah, samau siddhavasiddhau cha kritvapi na nibadhyate'; (4-22, Gita).*
- ¹³⁹ *'Yogasannyastakarmanam jnanasanchhinnasamshayam, atmavantam na karmani nibhaganti dhananjaya'; (4-41, Gita).*
- ¹⁴⁰ *'Tasmadajnanamasambhootam hritstham jnanasinatmanah. Chhitvainam samshayam yogamatisthottishttha bharata'; (4-42, Gita).*

¹⁴¹ 'Sannyasam karmanam Krishna punryogam cha shamsasi, yachhreya etayorekam tanme broohi sunishchitam'; (5-1, Gita).

¹⁴² 'Lokesmindividha nisththa'; (3-3, Gita).

¹⁴³ 'Sannyasah karmayogashcha nihshreyaskaravubhau, tayostu karmasannyasatkarmayogo vishishyate'; and 'Jneyah sa nityasannyasi yo na dveshti na kankshati, nirdvandvo hi mahabaho sukham bandhatpramuchyate'; (5-2 and 3, Gita).

¹⁴⁴ 'Sankhyayogau prithagbalah pravadanti na panditah, ekamapyasthitah samyagubhayorvindate falam'; and 'Yatsankhyai prapyate sthanam tadyogairapi gamyate, ekam sankhyam cha yogam cha yah pashyati sa pashyati'; (5-4 and 5, Gita).

¹⁴⁵ 'Sannyasastu mahabaho duhkhamaptumayogatah, yogayukto munerbrahma nachirenadhigachchhati'; (5-6, Gita).

¹⁴⁶ 'Dny, Ovis (18-988 to 991).

¹⁴⁷ 'Dny, Ovi (18-972).

¹⁴⁸ 'Yogayukto vishuddhatma vijitatma jeetendriyah, sarvabhootatmabhootatma kurvannapi na lipyate'; (5-7, Gita).

¹⁴⁹ 'Naiva kinchitkaromiti yukto manyet tattwavit, pashyanshrunvasprishanjighrannashnangachchhansvapanshvasan'; and 'Pralapanvisrijangrihannannimishannimishannapi, indriyaneendriyartheshu vartanta iti dharaya'; (5-8 and 9, Gita).

¹⁵⁰ 'Brahmanyadhaya karmani sangam tvaktva karoti yah, lipyate na sa papena padmapatramivambhasa'; (5-10, Gita). e

¹⁵¹ 'Kayena manasa buddhya kevalairindriyairapi, yoginah karma kurvanti sangam tyaktvatmashuddhaye'; and 'Yuktah karmafalame tyaktva shantimnapnoti naishthikim, ayuktah kamakarena fale sakti nibadhyate'; (5-11 and 12, Gita).

¹⁵² 'Sarva karmani manasa sannyasyaste sukham vashi, navadvare pure dehi naiva kurvanna karayan'; (5-13, Gita).

¹⁵³ 'Dny, Ovis (5-51 to 63).

¹⁵⁴ 'Kleshakarmavipakashayairaparamrishtah purushavisheshah ishwarah'; (1-24, Pys).

¹⁵⁵ 'Na kartutvam na karmanam lokasya srijati prabhuh, na karmafalasamyogam svabhavastu pravartate'; (5-14, Gita).

¹⁵⁶ 'Na datte kasyachitpapam na chaiva sukritam vibhuh, ajnanenavritam jnanam tena muhyanti jantavah'; (5-15, Gita).

¹⁵⁷ 'Jnanena tu tadjanam yesham nashitamatmanah, teshamadityavajnanam prakashayati tatparam' (5-16, Gita).

¹⁵⁸ 'Tadbuddhayastadatmanastannisthastatparayanah gachchhantypunaravrittim, jnananirdhootakalmashah'; (5-17, Gita).

¹⁵⁹ 'Vidyavinayasampanne brahmane gavi hastini, shuni chaiva shvapake cha panditah samadarshinah' (5-18, Gita).

¹⁶⁰ 'Thaiva tairjitah sargo yesham samye sthitam manah, nirdosham hi samam brahma tasmadbrahmani te sthitah'; and 'Na prahrishyetpriyam prapya

nodvijetprapya chapriyam, sthirabuddhirasammoodho brahmavidbrahmani sthitah'; (5-19 and 20, Gita).

¹⁶¹ *'Brahmavid brahmaiva bhavati*'; (Shrutis).

¹⁶² *'Bahyasparsheshvasaktatma vindatyatmani yatsukham, sa brahmayogayuktatma sukhamakshayamashnute*'; and *'Ye hi samsparshaja bhoga duhkhayonaya eva te, adyantavanta kaunteya na teshu ramate budhah*'; (5-21 and 22, Gita).

¹⁶³ *'Shaknotihaiva yah sodhum prakshariravimokshanat, kamakrodhodbhavam vegam sa yuktah sa sukhi narah*'; and *'Yontahsukhontaramastathantarjyotireva yah, sa yogi brahmanirvanam brahmabhootodhigachchhati*'; (5-23 and 24, Gita).

¹⁶⁴ *'Labhante brahmanirvanam rishayah ksheenakalmashah, chhinnadvaidha yatatmanah sarvabhootahitaih ratah*'; (5-25, Gita).

¹⁶⁵ *'Kamakrodhaviyuktanam yatinam yatachetasam, abhito brahmanirvanam vartate viditatmanam*'; and *'Bhoktaram yajnatapasam sarvalokamaheshwaram, suhridam sarvabhootanam jnatva mam shantimrichchhati*'; (5-29, Gita).

¹⁶⁶ *'Sparshankritva bahirbahyashchakshushchaivantare bhruvauh, pranapanau samau kritva nasabhyantaracharinau*'; and *'Yatendriyamanorbuddhirmunirmokshaparanah, vigatechchhabhayakrodho yah sada mukta eva sah*'; and *'Bhoktaram ... maheshwaram*'; (5-27 and 28, and 29, Gita).

¹⁶⁷ *'Anashritah karmaalam karyam karma karoti yah, sa sannyasi cha yogi cha na niragnirna chakriyah*'; (6-1, Gita).

¹⁶⁸ *'Yam sannyasamiti prahuryogam tam viddhi pandava, na hya sannyastasankalpo yogi bhavati kashchana*'; (6-2, Gita).

¹⁶⁹ *'Arurukshormuneryogam karma karanamuchyate, yogarudhasya tasyaiva shamah karanamuchyate*'; (6-3, Gita).

¹⁷⁰ *'Yada hi nendriyartheshu na karmasvanushajjate, sarvasnkalpasannyasi yogarudhasya tadochyate*'; (6-4, Gita).

¹⁷¹ *'Uddharedatmatmanam natmanamavasadayet, atmaiva hyatmano bandhuratmaiva ripuratmanah*'; and *'Bandhuratmatmanastasya yenatmaivatmanajitah, anatmanastu shatrutve vartetatmaiva shatruvat*'; (6-5 and 6, Gita).

¹⁷² *'Jitatmanah prashantasya paramatma samahitah, shitoshnasukha duhkhesu tatha manapamanayoh*'; and *'Jnanavijnanatriptatma kootastho vijitendriyah, yukta ityuchyate yogi samaloshtakanchanah*'; (6-7 and 8, Gita).

¹⁷³ *'Suhrinmitrarhyudasinamadhyasthadveshyabandhusu, sadhushvapi cha papeshu samabuddhirvishishyate*'; and *'Yogi yunjitasatatamatmanam rahasi sthitah, ekaki yatachittatma nirashiraparigraha*'; (6-9 and 10, Gita).

¹⁷⁴ *'Deshabandhasya chittasya dharana*'; (3-1, Pys).

¹⁷⁵ *'Yatha deepo nivatastho nengate somapa smritah, yogino yatachittasya yunjato yogamatmanah*'; and *'Yatroparamate chittam niruddham yogasevaya, yatra chaivatmatmanam pashyannatmani tushyati*'; (6-19 and 20, Gita).

¹⁷⁶ *'Yogashchittavrittinirodhah*'; (1-2, Pys).

- 177 *'Tatra pratayaikatanata dhyanam'; (3-2, Pys).*
- 178 *'Tadevarthamatranirbhasata svaroopashoonyamiva samadhih'; (3-3, Pys).*
- 179 *'Trayamekatra samyamah'; (3-4, Pys).*
- 180 *'Tajjayatprajnalokah'; (3-5, Pys).*
- 181 *'Upabhogena na shamyate kamam'.*
- 182 *'Tasyapi nirodha sarvanirodhannirbeejah samadhih'; (1-51, Pys).*
- 183 *'Tajjah samskaronyasamskarapratibandhi'; (1-50, Pys).*
- 184 *'Ta eva sabeejah samadhih'; (1-46, Pys).*
- 185 *'Nirvicharavaisharadyedhyatmaprasadah'; (1-49, Pys).*
- 186 *'Ritambhara tatra prajna'; (1-48, Pys).*
- 187 *'Tatah pratyakchetanadhighamopyantarayabhavashcha'; (1-29, Pys).*
- 188 *'Tatpratishedhartham ekatattwabhyasah'; (1-32, Pys).*
- 189 *'Maitrikarunamuditopekshanam sukhaduhkhapunyapunyavishayanam bhavanatshchittaprasadanam'; (1-33, Pys).*
- 190 *'Prachchhadanavidharanabhyam va pranasya'; (1-34, Pys).*
- 191 *'Vishayavati va pravrittirutpanna manasah sthiti nibandhini'; (1-35, Pys).*
- 192 *'Vishoka va jyotishmati'; (1-36, Pys).*
- 193 *'Veetara-gavishayam va chittam'; (1-37, Pys).*
- 194 *'Svapnanidrajananavalambanam cha'; (1-38, Pys).*
- 195 *'Yathabhimatadhyana-dva'; (1-39, Pys).*
- 196 *'Drishtanushravikavishayavishtrinyasya vashikarasanjna vairagyam'; (1-15, Pys).*
- 197 *'Paramanuparamamahattattwantosya vashikarah'; (1-40, Pys).*
- 198 *'Kshinavritterabhi-jatasyeva manergrihitrugrahanagrahyeshu tatsthatadanjanata samapattih'; (1-41, Pys).*
- 199 *'Tatra shabdarthajnanavikalpaih sankirnah savitarka samapattih'; (1-42, Pys).*
- 200 *'Smritiparishuddhau svaroopashoonyevarthamatranirbhasa nirvitarka'; (1-43, Pys).*
- 201 *'Etayaiva savichara nirvichara cha sookshma-vishaya vyakhyata'; (1-44, Pys).*
- 202 *'Tadevarthamatranirbhasam svaroopashoonyamiva samadhih'; (3-3, Pys).*
- 203 *'Kshinavritterabhi-jatasyeva manergrihitrugrahanagrahyeshu tatsthatadanjanata samapattih'; (1-41, Pys).*
- 204 *'Sookshma-vishayatvam chalingaparyavasanam'; (1-45, Pys).*
- 205 *'Ta eva sabeejah samadhih'; (1-46, Pys).*
- 206 *'Viramapratyayabhyasapoovah samskarasheshonyah'; (1-18, Pys).*
- 207 *'Shraddhaveeryasmritisamadhiprajnapoovaka itaresham'; (1-20, Pys).*
- 208 *'Teevrasamveganamasannah'; (1-21, Pys).*
- 209 *'Mridumadhyadhimatratvattatopi visheshah'; (1-22, Pys).*
- 210 *'Sookshma-vishayatvam chalingaparyavasanam'; (1-45, Pys)..*
- 211 *'Nirvicharavaisharadyedhyatmaprasadah'(1-47, Pys).*
- 212 *'Prasade sarvaduhkhanam hanirasyopajayate'; (2-65); 'Matprasadadavapnoti shashvatam padamavyayam'; (18-56); 'Matprasadattarishyasi'; (18-58);*

'Tatprasadataparamshantim sthanam prapsyasi shashvatam'; (18-62); and 'Prasadamadhigachchhati'; (2-64); etc. (Gita).

²¹³ *'Praseeda devesha jagannivasa'; (11-25 and 45); 'Namostu te devavara praseeda'; (11-31); and 'Prasadaye tvamahamishamidyam'; (11-44) etc.; (Gita).*

²¹⁴ *'Om poornamadah; poornamidam; poornat poornamudachyate; poornasya poornamadaya poornamevavashishyate; OM Shantih, Shantih, Shantih'; (Shanti-mantra -Shruti).*

²¹⁵ *'Tajjayatprajnalokah'; (3-5, Pys).*

²¹⁶ *'Yada nirvicharasya samadhervaisaradyamidam jayate, tada yogino bhavatyadhyatmaprasado bhootarthavishayah kramanurodhi sfutaprajnalokah'; (1-47); 'Tasminsamahita chittasya ya prajna jayate tasya ritambhara sanjna bhavati Tatha ... agamenanumanena dhyanaabhyasaratena cha; tridha prakalpayanprajnam labhate yogamuttamam'; (1-48); and 1-49, 1-50, 3-5, 3-6, etc. comments from: Yoga Philosophy of Patanjali by Swami Hariharananda Aranya English rendition by Shri P.N.Mukerji on Sutras no.1-47 to 51.*

²¹⁷ *'Tasya bhoomishu viniyogah'; (3-6, Pys).*

²¹⁸ *'Vyutthananirodhosamskarayorabhibhavapradurbhavau nirodhakshanachittanvayo nirodhparinamah'; (3-9, Pys).*

²¹⁹ *'Tasya prashantavahita samskarat'; (3-10, Pys).*

²²⁰ *'Sarvarthataikagratayoh kshayavayau chittasya samadhiparinamah'; (3-11, Pys).*

²²¹ *'Shantoditau tulyapratyau chittasyaikagrataparinamah'; (3-12, Pys).*

²²² *'Etena bhootendriyeshu dharmalakshanavasthparinama vyakhyata'; (3-13, Pys).*

²²³ *'Shantauditavyapadeshyadharmanupati dharmi'; and 'Kramanyatvam parinamanyatve hetuh'; (3-14 and 15, Pys).*

²²⁴ *'Parinamatrayasamyamavateetanagatajnanam'; (3-16, Pys).*

²²⁵ *'Shabdarthapratyayanamitaretaradhyasat sankarastatpravibhagasamyamat sarvabhootarutajnanam'; (3-17, Pys).*

²²⁶ *'Samskarasakshatkarakaranatpoorvajatijnanam'; (3-18, Pys).*

²²⁷ *'Pratyayasya parachittajnanam'; and 'Na cha tatsalambanam tasyavishayibhootatvat'; (3-19 and 20, Pys).*

²²⁸ *'Kayaroopasamyamattadgrahyashaktistambhechakshuhprakasha asamyogentardhanam'; (1-21, Pys).*

²²⁹ *'Sopakramam nirupakramam cha karma tadsamyamadaparantajnanamarishtebyah' (3-22, Pys).*

²³⁰ *'Maitryadishu balani'; (3-23, Pys).*

²³¹ *'Baleshu hastibaladini'; (3-24, Pys).*

²³² *'Pravrittialokanyasatsookshmayavahitaviprakrishtajnanam'; (3-25, Pys).*

²³³ *'Bhuvanajnanam soorye samyamat'; 'Chandre taravyoohajnanam'; and 'Dhruve tadgatiijnanam'; (3-26 to 28, Pys).*

²³⁴ *'Nabhichakre kayavyuhajnanam'; 'Kantthakoope kshutpipasanivrittih'; and 'Koormanadya sthairyam'; (3-29 to 31, Pys).*

- ²³⁵ *'Moordhajyotishi siddhadarshanam'; (3-32, Pys).*
- ²³⁶ *'Pratibhadva sarvam'; (3-33, Pys).*
- ²³⁷ *'Hridaye chittasamvit'; (3-34, Pys).*
- ²³⁸ *'Sattvapurushoyaratyantasankeernayoh pratyayavishesho bhogah pararthatvat svarthasamyamatpurushajnanam'; (3-35, Pys).*
- ²³⁹ *'tatah pratibhashravanavedanadarshasvadavartajayante'; (3-36, Pys).*
- ²⁴⁰ *'Te samadhavupasargavyutthane siddhayah'; (3-37, Pys).*
- ²⁴¹ *'Bandhakaranashaithilyatpracharasamvedanachcha chittasya parashariraveshah'; (3-38, Pys).*
- ²⁴² *'Pravrittibhede prayojakam chittamekamanekesham'; (4-5, Pys).*
- ²⁴³ *'Udanajayajjalapanakakantakavishvasangah utkrantishcha'; (3-39, Pys).*
- ²⁴⁴ *'Shrotrakashayoh sambandhasamyamaddivya shrotram'; (3-41, Pys).*
- ²⁴⁵ *'Kayakashayoh sambandhasamyamallaghutoolasamapatteshchakashagamanam'; (3-42, Pys).*
- ²⁴⁶ *'Bahirakalpita Vrittirmahavideha tatah prakashavaranakshayah'; (3-43, Pys).*
- ²⁴⁷ *'..., Tatra sattvam nirmalatvatprakashakamanamayam'; (14-6, Gita).*
- ²⁴⁸ *'Sarvadvareshu dehesminprakasha upajayate, jnanam yada tada vidyavivridham sattvamityuta'; (14-11, Gita).*
- ²⁴⁹ *'Jnanena tu tadajnanam yesham nashitamatanah, teshamadityavajnanam prakashayati bharata'; (5-16, Gita).*
- ²⁵⁰ *'Vasudevah sarvamiti sa mahatma sudurlabhah'; (7-19, Gita).*
- ²⁵¹ *'Sthoolaswaroopasookshmanvayarthavattvasamyamadbhootajayah'; 'Tatomanidi pradurbhava kayasampattardhamanabhighatashcha'; (3-44 and 45, Pys).*
- ²⁵² *'Roopalavanyabalavajrasamhananatvani kayasampat'; (3-46, Pys).*
- ²⁵³ *Dny, Ovis (6-246 to 268).*
- ²⁵⁴ *'Grahanaswaroopasmitanvayarthavattvasamyamadindriyajayah'; (3-47, Pys).*
- ²⁵⁵ *'Tato manojavitvam vikaranabhava pradhanajayashcha'; (3-48, Pys).*
- ²⁵⁶ *'Sattvapurushanyatakyatimatrasya sarvabhavadhishtatritvam jnatritvam cha'; (3-49, Pys).*
- ²⁵⁷ *'Aham kritsnasya jagatah prabhava pralayastatha'; (7-6); 'Mattah parataram nanyatkinchidasti dhananjaya'; (7-7); 'Ye chaiva Sattvika bhava rajasastamasashcha ye,....(7-12); 'Aham kraturham yajnah'; (9-16 to 20); 'Ahamatma gudakesha sarvabhootashayasthitah'; (10-20); (Gita).*
- ²⁵⁸ *'Tadvairagyadapi doshabeejakshaye kaivalyam'; (3-50, Pys).*
- ²⁵⁹ *'Sthanupanimantrane sangasmayakaranam punaranishtaprasangat'; (3-51, Pys).*
- ²⁶⁰ *'Kshanatatkramayoh samyamadvivekajam jnanam'; (3-52, Pys).*
- ²⁶¹ *'Jatilakshanadeshairmyatanavachchedattulyayostatah pratipatti'; (3-53, Pys).*
- ²⁶² *'Tarakam sarvavishayam sarvathavishayakramam cheti vivekajam jnanam'; (3-54, Pys).*
- ²⁶³ *'Sattvapurushayoh shuddhisamyaye kaivalyam'; (3-55, Pys).*

- ²⁶⁴ 'Natyashnastu yogosti'; and 'Yuktaharaviharasya'; (6-16 and 17, Gita).
- ²⁶⁵ 'Parasya shakti trividha cha shrutyate, ichchha jnana balakriya cha'; (Shruti).
- ²⁶⁶ Dny, Ovis (6-221 to 223).
- ²⁶⁷ 'Sattvapurushayoh shuddhisamye kaivalyam'; (3-55, Pys).
- ²⁶⁸ 'Purusharthashoonyanam gunanam pratiprasavah kaivalyam swaroopapratishthita va chitishaktiriti'; (4-34, Pys).
- ²⁶⁹ 'Pindenavachakrani; adhare brahmachakram tridhavartam bhagamandalakaram tatra moolakandah tatra shaktim panakaram dhyayet tatraiva kamaroopam peetham sarvakamapradam bhavati'; (2-1, ssp).
- ²⁷⁰ 'Dvitiyam svadhishtthanachakram tanmadhye pashchimabhimukham lingam pravalankurasadrisham dhyayet tatraivodyanapeetham jagadakarshanam bhavati'; (2-2, ssp).
- ²⁷¹ 'Tritiyam nabhichakram panchavartam sarpavatkundalakaram tanmadhye kundalinim shaktim balarkakotisadrishim dhyayet sa madhya shaktih sarvasiddhida bhavati'; (2-3, ssp).
- ²⁷² 'Ekaiva sa madhyordhavadhah prabhedena tridha bhinna shaktirabhidhiyate'; (4-17, ssp).
- ²⁷³ 'Bahyendriyavyaparananachintamaya saivadhahshaktiruchyate, ata eva ye yoginah tasya akunchanam mooladharabandhanat siddham syat';'; (4-18, ssp).
- ²⁷⁴ 'Tarangitasvabhavam jeevatmanam vritha bhramantamapi svaprakashamadye swaswaroopataya sarvada dharayitum samartha ya sa madhyashaktih kundalini geeyate'; (4-20, ssp).
- ²⁷⁵ 'Sarvesham tattwanupari vartamanatvannirnamaparamam padameva urdhvam prasiddham tasya swasamvedanananasakshatkaramsoochansheela ya urdhvashaktirabhidhiyate, tasya nipatanamiti swaswaroopadvidhabhasanirasah kintu swaswaroopakhandatvena bhavati'; (4-25, ssp).
- ²⁷⁶ 'Chaturtham hridayadharamashtadala kamalamamadhomukham tanmadhye karnikayam adhomukha, dhyayet lingakaram jyotirdhyayet saiva hamsakalah sarvendriyavashya bhavati'; (2-4, ssp).
- ²⁷⁷ 'Sadashivoktani sapadalakshayavadhanani vasanti loke, nadanusandhanasamadhimekam manyamahe manyatam layanam'; (2, Yogataravali = YT).
- ²⁷⁸ 'Trikutanamni stimitentange, khe stambhite kevalakumbhakena, parnanilo bhanushashanakanadyau, vihaya sadyo vilayamprayati'; (11, YT).
- ²⁷⁹ 'Pratyahritah kevalakumbhakena, prabuddhakundalyupabhuktasheshah, pranah pratichinapanthena manvam; viliyate vishnupadantarale'; (12, YT).
- ²⁸⁰ 'Ami yatindra sahajamanaskat, aham mmamatve shithilayamane, manotigam maratavrittishoonyam, gachchhantibhavam gaganavashesham'; (22, YT).
- ²⁸¹ 'Panchamam kantthachakram chaturangulam tatra vame ida chandranadi dakshine Pingala sooryanadi tanmadhye sushumna dhyayet saivanahatakala anahatasiddhirbhavati'; (2-5, ssp).

²⁸² 'Saptamam bhroochakram madhyamangustthamatram jnananetram deepashikhakaram dhyayet vacham siddhirbhavati'; (2-7, ssp).

²⁸³ 'Ashtamam brahmarandhranirvanachakram soochikagravedhyam dhoomashikhakaram dhyayeta tatrajalandharapeetham mokshapradam bhavati'; (2-8, ssp).

²⁸⁴ 'Navamakashachakram shodashadalakamalamurdhvamukhamtanmadhye karnikayam trikutakaram tadurdhvasaktim paramashoonyamdhyaet tatraivapoornagiripeetham sarvechchhasiddhirbhavati'; (2-9, ssp).

²⁸⁵ 'Sudhasindhormadhye survitapivatiparivrite, manidveepe nipopavanavati chintamanigrihe; shivakare manche paramashivaparyanka nilayam, bhajanti tvam dhanyah katichana chidanandalaharim'; 'Mahim mooladhare kamapi manipure hutavaham, sthitam svadhishtthane hridi marutamakashamupari; manopi bhroomadhye sakalamapi bhittva kulapatham, sahasrara padme saha rahasi patya viharasi'; and 'Sudhadharasaraishcharanayugulantavigalitaih, prapancham sinchanti punarapi rasamnayamahasa; avapya svam bhoomim bhujaganibhamadhyushtavalayam, svamatmanam kritva svapishi kulakunde kuharini'; (8 to 10, SL).

²⁸⁶ Marathi Book - 'Shri Dnyaneshwarancha Pantharaja'.

²⁸⁷ Marathi Book - 'Shaktipatayogarahasya arthat Siddhamahayogashastra'.

²⁸⁸ '.... Manastatra layam yati tadvishnoh paramam padam'; (100, HYP).

²⁸⁹ '... unmani kalpalatika sadya eva pravartate'; (104, HYP).

²⁹⁰ '... niranjane viliyate nishchitam chitramarutau'; (105, HYP).

²⁹¹ 'Na vijanati shitoshnam na duhkham na sukham tatha, na manam napamanam cha yogi yukto samadhina'; (113, HYP).

²⁹² 'Rajayogah samadhishtcha unmani cha manonmani, amaratvam layastattvam shoonyashoonyam param padam'; and 'Amanaskam tatha dwaitam niralambam niranjanam, jeevanmuktishcha sahaja turiya chetyekavachakah'; (3 and 4, Chaturthopadesha, HYP).

²⁹³ 'Salile saindhavam yadvat samyam bhajati yogatah, tathatmamanasaurekyam samadhirbhidhiyate; 'Yada sanksheeyate prano manasa cha praliyate, tada samarasatvam samadhirabhidhiyate'; and 'Tatsamam cha dvayoraikyam jeevatmaparamatmanoh, pranashtamsarvasankalpah samadhi sobhidhiyate'; (5 to 7, Chaturtha. HYP).

²⁹⁴ Hindi Book - 'Shakti ka Jagarana aur Kundalini'.

²⁹⁵ Marathi Book (Ph.D. thesis) - 'Dnyaneshwari- Siddhayogadarshana'.

²⁹⁶ 'Paramanuparamamahatattwantosya vashikarah'; (1-40, Pys).

²⁹⁷ 'Samadhisiddhirishwarapranidhanat'; (2-46, Pys).

²⁹⁸ 'Prasankhyanepyakusidasya sarvatha vivekakyaterdharmameghah samadhih'; (4-29, Pys).

²⁹⁹ 'Te pratiprasavah heyah sookshmah'; (2-10, Pys).

³⁰⁰ 'Tridhavantam bhagamandalakaram tatra moolakandam tatra shaktim panakaram dhyayet,'; (2-1, ssp).

³⁰¹ 'Hridi marutam akasham upari'; (SL).

³⁰² 'Mahim mooladhare kamapi manipure hutavaham; sthitam svadhishtthane hridi marutamakashamupari; manopi bhroomadhye sakalamapi bhitva kulapatham; sahasrara padme saha rahasi patya viharase'; (9, SL).

³⁰³ 'Samunmilatsamvitkamala makarandaikarasikam; bhaje hamsadvandvam kimapi mahatama manasacharam; yadalapadashtadashagunita vidyaparinatiryadadatte doshad gunamakhilamadbhyah paya iva'; (38, SL).

³⁰⁴ 'Tavadhare moole saha samayaya lasyaparaya; shiva(natva)manam manye navarasamahatandavanatam; ubhabhyametaabhyamuda(bha)yavidhimuddishya vayaya; sanathabhyam jajne janakajananimat jagadidam'; (41, SL)

³⁰⁵ 'Shivah shaktyayuktau yadi bhavati shaktah prabhavitum; na chedevam devo khalu kushalah spanditumapi; atastvamaradhyam hariharavirinchidibhirapi; pranantum stotum va kathamakritapunyah prabhavati'; (1, SL).

³⁰⁶ 'Ahamvrittih samastanam vrittinam moolamuchyate; nirgachchhati yatohandhimhridayam tatsamasatah'; 'Hridasya yadi sthanam bhavetchhakramanahatam, mooladharam samarabhya yogasyopakramah kutah'; 'Anyadeva tato raktapindadhridayamuchyate, ahamhriditivritya tadatmano rupamiritam'; 'Tasya dakshinato dhama hritpeethe naiva vamatah, tasmatpravahati jyotihsaasraram sushumnaya'; (3 to 6, SL).

³⁰⁷ 'Hridaye-ashtadale hamsatmanam dhyayet'; (Hamsopanishad).

³⁰⁸ 'Yadalapadashtadashaguniavidyaparinatiryavadatte doshadgunamakhilamadbhyah paya iva'; (38, SL).

³⁰⁹ 'Tasya madhye vahnishikha aniyordhva vyavasthitah, nilatoyadamadhyasthadvidyullekheva bhasvara, nivarashookavattanvi peeta bhasvatyanupama, tasya shikhaya madhye paraamatma vyavasthitah; Sa brhma, sa shivah, sa harih, sendrah, sokshara paramah svarata'; (Khanda 13, Narayanopanishad).

³¹⁰ 'Sakshatkarache Tattwajnana ani Sopana'.

³¹¹ 'Chaturvidha sa sandishta kriyavyatadi bhedatah, kriyavati varnamayi kalatma vedhamayyapi'; (Devatmashakti).

³¹² 'Adinathaya namostu tasmai yenopadishta hathayogavidya,'; and 'Pranamy shrigurum natham swatmaramena yogina'; (1-1 and 2, HYP).

³¹³ 'Upadesham hi mudranim yo datte sampradayikam, sa eva shri guruh swami sakshadishwara eva sah'; (3-129, HYP).

³¹⁴ 'Namah shivaya gurave nadabindukalatmane'; (4-2, HYP).

³¹⁵ 'Tadviddhi pranipatena pariprashnena sevaya, ...'; (4-34, Gita).

³¹⁶ 'Adinatham namaskritya shaktiyuktam jagadgurum, ...'; (1-1, ssp).

³¹⁷ '... gurucharanaratvat ...'; (5-4, ssp).

³¹⁸ 'Gururatra samyanmargadarshanashilo bhavati, sanmargo yogamargastaditarah pashandamargah'; (5-5, ssp).

³¹⁹ 'Yasmindarshite sati tatksanat swasamvedyasakshatkarah samutpadyate, tato gururevatra karanamauchyate'; and 'Tasmadgurukatakshapatat swasamvedyataya cha mahasiddhayogibhih svakiyam pindam nirutthananubhavana samarasam kriyate iti siddhantah'; (5-6 and 7, ssp).

- ³²⁰ 'Sahajam svatmasamvittih samyamah svatmanigraha, sopayam svasya vishrantiradwaitam paramam padam'; (5-29); 'Tajjneyam sadgurorvaktrat nanyatha shastrakotibhih, na tarkashabdavijnanannacharadvedapathanat'; 'Vedantashravanannaiva tattwamasyavibodhanat, na hamsochcharenajjva-brahmanoraikyabhavanat'; and 'Na dhyanaanna layallinah sarvajnah siddhiparagah, svechchho yogi svayamkarta lilaya chajaromarah'; (31 to 33); and 'Asadhya siddhayah sarvah satyamishwarabhasitam,'; (5-35) (ssp).
- ³²¹ 'Nanavikalpavishrantim kathaya kurute tu yah, sadgurur sa vijneyo na tu Mithya vidambakah'; (5-67, ssp).
- ³²² 'Na guroradhikam, na guroradhikam, na guroradhikam'; 'Shivashasanatah, shivashasanatah, shivashasanatah'; (5-63, ssp).
- ³²³ '... na pranasya prakritavaikritakhyau'; (10, YT).
- ³²⁴ 'Yada viniyatam chittamatmanyevavatishtthate, nisprihah sarvakamebhyo yukta ityuchyate tada'; (6-18, Gita).
- ³²⁵ 'Yatha deepo niivatastho nengate somapa smritah, yogino yatachittasya yunjato yogamatmanah'; (6-19, Gita).
- ³²⁶ 'Evam satatayukta ye bhaktastvam pariyupasate, ye chapyaksharamavyaktam tesham ke yogavittamah'; (12-1, Gita).
- ³²⁷ 'Matkarmakrinmatparamo madbhaktah sangavarjitah, nirvairah sarvabhooteshu yah sa mamepi pandava'; (11-55, Gita).
- ³²⁸ 'Mayyaveshya mano yemam nityayukta upasate, shraddhaya parayopetaste me yuktatamo matah'; (12-2, Gita).
- ³²⁹ 'Ye tvaksharamanirdeshyamavyaktam pariyupasate, sarvatragamachintyam cha kootasthamachalam dhrivam'; 'Sanniyamyendriyagramam sarvatra samabuddhayah, te prapnuvanti mameva sarvabhootahitairatah'; and 'Kelshodhikarasteshamavyaktasaktachetasam, avyakta hi gatirduhkham dehavadbhiraupyate'; (12-3 to 5, Gita).
- ³³⁰ 'Ye tu sarvani karmani mayi sanniyasya matparah, ananyenaiva yogena mam dhyayaanta upasate'; and 'Teshamaham samuddharta mrityusamsarasagarat, bhavami bachiratpartha mayyaveshitachetasam'; (12-6 and 7, Gita).
- ³³¹ 'Naham vedairna tapasi'; to 'Matkarmakrinmatparamo'; (11-53 to 55, Gita).
- ³³² 'Mayyasakta manah partha yogam yunjanamadashrayah, asamshayam samagram mam yatha jnasyasi tachchhrunu'; and 'Jnanam te savijnanamidam vakshyamyasheshatah, yajnatva neha bhoonyonyajnatavyamavashishyate'; (7-1 and 2, Gita).
- ³³³ 'Ishwarapranidhanadva'; (1-23); and 'Yathabhimatadhyanaadva'; (1-39) (Pys).
- ³³⁴ Marathi book by Shri P.N.Joshi - 'Sartha Shri Dnyanadeva Abhangamala'.
- ³³⁵ Hindi book - 'Manishi ki Lokayatra' by Dr. Bhagavati Prasad Sinha.
- ³³⁶ 'Mama maya duratyaya'; (7-14, Gita).
- ³³⁷ 'Prasankhyanepyakusidasya sarvatha vivekakhyaterdharmameghah samadhih'; (4-29, Pys).
- ³³⁸ 'Amritaswaroop cha'; (3, Narada-bhakti-sootra = Nbs).

³³⁹ 'Manasaivedamaptavyam neha nanasti kinchana, mrityoh sa mrityum gachchhati ya iha naneva pashyati'; (2-1-11, Katha.).

³⁴⁰ 'Pranavo dhanuh sharo hyatma brahma tallakshamuchyate, apramattena veddhavyam sharavattanmayo bhavet'; (2-2-4, Mundaka.).

³⁴¹ 'Om Poornamadah; Poornamidam; Poornatpoornamudachyate; Poornasya poornamadaya poornamevavashishyate'; (Shruti).

³⁴² 'Vedyam pavitramonkarah ...'; (9-17); 'Omityekaksharam brahma ...'; (8-13); 'Om tatsaditi nirदेशो ...'; (17-23); 'Tasmadomityudahritya yajnanadanatapakriyah'; (17-24) and 'Pranavah sarva vedeshu ...'; (7-8); etc. (Gita).
